

THE THEOSOPHIST

BROTHERHOOD : THE ETERNAL WISDOM : OCCULT RESEARCH

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HUMAN EVOLUTION—THE
SECRET TRADITION E. L. GARDNER

TECHNOCRACY: A SCIENTIFIC
MANIFESTO F. MILTON WILLIS

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NATIONAL PROBLEMS
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NATIONAL SURVEY OF AMERICA

THE CALL DIVINE
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THE DEVA WORLD CLARA CODD

JUVENILE DELINQUENCY
KEWAL MOTWANI

THE CHRONOLOGY OF ATLANTIS
E. W. PRESTON

THEOSOPHY AND THE MODERN WORLD

GEOFFREY HODSON

IN TIMES OF STRESS

The Great White Lodge has its outer fringe of disciples who are, as it were, a disciplined army which in general is left to its own devices to carry out the details of the work, to its own conceptions as to the best way of fulfilling the plan. From time to time commands may be issued, and then you must, of course, do this, that, or the other. In times of stress when there is no time to waste, when a crisis arises, then comes a command. You do not need to follow it if you do not wish to do so, but you would be foolish if you did not.

G. S. ARUNDALE

THE THEOSOPHIST

(Incorporating *Lucifer*)

A Journal of Brotherhood, The Eternal Wisdom, and Occult Research

EDITOR: GEORGE S. ARUNDALE

(Founded by H. P. Blavatsky in 1879. Edited by Annie Besant from 1907 to 1933)

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR MADRAS INDIA

WHO IS A MASTER?

INQUIRER. What does the word "Mahatma" really mean?

THEOSOPHIST. Simply "great soul"—great through moral elevation and intellectual attainment. If the title of "great" is given to a drunken soldier like Alexander, why should we not call those "great" who have achieved far greater conquests in Nature's secrets, than Alexander ever did on the field of battle? Besides, the term is an Indian and a very old word.

INQ. And why do you call them "Masters"?

THEO. We call them "Masters" because they are our teachers; and because from them we have derived all the Theosophical truths, however inadequately some of us may have expressed, and others understood, them. They are men of great learning, and still greater holiness of life.

The Key to Theosophy



On the Watch-Tower

BY THE ASSOCIATE EDITOR

[These Notes represent the personal views of the Associate Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. THE THEOSOPHIST is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.]

BETTER CITIZENSHIP FOR AMERICA

AS the President has done before in certain national crises, so this year on his visit to the United States of America he has precipitated an immediate need of the nation in a few telling phrases which constitute "The New Citizen Pledge." The Pledge embodies the determination of a group of idealists gathered at the 1938 Convention that their citizenship should henceforth grow more and more worthy of America. Every member of the group was agreed that: (1) America and its citizens are one; (2) In its political life, its problems, its reactions to them all, America is largely a reflection of the collective living and attitude of

its individual citizens; (3) Therefore, to realize the America which is the ideal of every citizen requires the constant practice of the highest citizenship each American knows.

The Pledge was read by the President after a magnificent statement on America's dharma. It was the high point of the Summer School. "It all happened," says the Editor of the Section journal, "on the day of Asala, the full moon of July, and who shall say that it was not inspired by those inner forces that work always for world progress and that are so especially potent on the occasion of such occult observances." The Pledge reads:

THE NEW CITIZEN PLEDGE

Deeply convinced that the United States of America was greatly conceived in

the principles of Ordered Liberty to the end of Universal Happiness in Right Prosperity ;

And honouring those who planted and those who have nourished these principles in the soil of this land :

I PLEDGE MYSELF to do all in my power to uphold these principles in thought, word, and deed, whatever may be my party, religious, or other affiliations, recognizing that my citizenship of the United States can owe no final allegiance save to my country and to my fellow-citizens.

I PLEDGE MYSELF to do all in my power to further the wellbeing of my fellow-citizens above all distinctions of race, creed, or sex, ever seeking faithfully to guard them against all encroachments on the part of my personal interests of whatever nature.

I PLEDGE MYSELF to do all in my power to recognize, and wherever possible to cooperate with, all unselfish service to the end of the betterment of the American people, irrespective of all party or other origin, and, while striving to fulfil my civic duties, never to impugn unworthy motives to those activities I may feel constrained to oppose.

I PLEDGE MYSELF to do all in my power to minimize inter-party, inter-religious, and inter-racial strife, as gravely detrimental to the pursuit of the solidarity of the American people.

I PLEDGE MYSELF to do all in my power to spread everywhere, especially among the young, an ardent and selfless love of the United States of America.

* * *

Fire of Patriotism

The President of the American Section reveals the essential value of the Pledge in the following comment :

"The Pledge has a breadth and depth so far beyond party, race, or

creed, so all-compelling of allegiance beyond all personal interest, so appealing in its straightforward recognition of splendid purpose, that it could fire the enthusiasm and spread the spirit of tolerance and love of country in a degree limited only by the extent of its distribution.

"Here is something so fine that it should not only be taken to oneself, but should be copied, distributed and redistributed, until it reaches every thoughtful American citizen. The spirit of it would change our country. No forces of self-interest, no party or other barriers could continue to stand disruptive of the unity of the American people, of their happiness and their social and economic and spiritual wellbeing. This Pledge ought to spread like a flame throughout America. By its observance America could be regenerated."

This is precisely what happened in Australia some eight years ago when Dr. Arundale, inaugurating the Who's for Australia campaign, started a movement which literally "spread like a flame" through the States, burnt up disintegrating elements of sedition and materialism, and regenerated the whole Commonwealth. That initial League of ten thousand people, raised under Theosophical auspices, grew, in other hands, into hundreds of thousands and achieved astonishing results, overwhelmingly confirming Emerson's dictum that because men and women are organs of moral and spiritual force, a nation unanimously bent on freedom or conquest, "can easily confound the arithmetic of statisticians and achieve extravagant actions out of all proportion to their

means." There are over four thousand members of The Theosophical Society in the United States of America in good standing. What a fire of patriotism, of selfless love of country, they could spread, and will spread, among the one hundred and fifty millions of their fellow-citizens, even though there is no Theosophical connection stressed in the work!

* * * A Nation-Wide Campaign

Before the Summer School meeting on July 12 at which the Pledge was read and enthusiastically received in most impressive circumstances, a committee interested in better citizenship had been formed, and had already discussed the publication of a journal to further the great ideals inherent in the American Constitution. This committee at once adopted the Pledge as its platform. A correspondent informs us further:

On the Presidential tour the preamble and data concerning the proposed journal were added, and it was determined that 15,000 copies of the Pledge should be distributed by Federations and Lodges, through their members, acting not as Theosophists but as citizens wishing to pass on to others a manifesto which they have found to be inspiring. Further publicity is to be given to the Pledge in *The American Theosophist*, and it is hoped that many hundreds of thousands more copies of the Pledge will be spread throughout the country.

The committee, now called the Advisory Committee, and increased to thirteen members, is in process of incorporating. A sub-committee has recommended the name, "Bet-

ter Citizenship Association." The members of the Advisory Committee are: Mr. Louis Bean, Mr. Sidney Cook, Mr. Ray Goudey, Mr. Henry Hotchener, Mr. James Perkins, Miss Marie Poutz, Miss Etha Snodgrass, Mrs. Elise Staggs, Mr. Herbert Staggs, Mr. Albert Warrington, Mrs. Betty Warrington, Dr. Douglas Wild and Mr. Eugene Wix. The committee's platform will be, in addition to the Pledge, an endeavour to appreciate and aid all efforts to make its principles and spirit dominant in the political and social life of the nation.

The New Citizen journal is to be issued quarterly, beginning October 1st, Dr. Besant's birthday.¹ The Editorial Board will consist of Mr. Sidney Cook, Mr. Herbert Staggs and Dr. Douglas Wild.

Literature in the form of leaflets inspired by the ideals propagated by Dr. Besant are to be made available to all U. S. A. National and State legislators, and it is hoped that a renaissance, in the spirit of the Founders of the nation, will in

THE NEW CITIZEN

¹ A detachable footnote to the New Citizen Pledge form reads:

Having signed the New Citizen Pledge, I would like a specimen copy of the group magazine *The New Citizen*. (Name and Address).

[Mail to 1218 Public Square Building, Cleveland, Ohio.

Five cents quarterly if you deem the magazine worthy.

Beginning with four pages and eight columns, produced at the expense of the group, the magazine will grow as New Citizens pledge themselves to its broad ideals.

Stamps for subscriptions may accompany Pledge or be sent after receipt of magazine. First issue, October 1938.]

time aid in the fulfilment of American ideals, dharma and destiny.

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* *

America's Dharma

Dr. Arundale, asked to share his ideas as to the dharma of America, started with the *Declaration of Independence*, saying he would like to see a copy on the wall of every Lodge room. He took "the pursuit of happiness"—definable according to one's lights—as the bedrock conception for America. For him this meant liberty for self-respect, equality of rightful opportunity, and fraternity of helpfulness. "Here," he said, "is your charter of liberty, and in Franklin, Washington, and Lincoln you have your messiahs . . . America, like India, is a melting-pot. You have your Vaishyas, brought here from all parts of the world, and so also Brahmanas, a recent example being Einstein. Business people and great scientists represent particular contributions to America's development."

America's dharma he defined as "the spiritualization of material wellbeing; the bringing of the principles of heaven down to meet the facts of earth; the demonstration of one of the greatest lessons for mankind, the way in which man can live at the same time spiritually and in comfort."

The rest of the President's remarks are thus summarized: One of America's special dangers is that of material top-heaviness and over-government. At all costs, he urged, let us preserve simplicity here, and cease to desecrate Mother Earth with our present type of cities. We must safeguard the integrity of life, recognizing the worth of the in-

dividual to himself and to the nation. American newspapers constantly exude depreciation and critical venom. "Theosophists in this country should take the most definite possible stand against this practice, insisting on finding good instead of finding fault. Let Lodges everywhere be intent on this. It is of greatest importance that spiritual forces for the purification of America should flow through the States from all the Lodges of the Section."

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UNDERSTANDING—OR WAR?

Even if it comes to war—and war threatens heavily on the European horizon as this issue goes to press—that is no indication that the President's Campaign for Understanding is breaking down, as some faint hearts have suggested, but rather the need for intensifying it and carrying it forward until war has become inconceivable. Dr. Anna Kamensky has been analyzing the situation. Is the President's Campaign for Understanding a desirable thing, she asks in a letter to the Editor of this journal. And her affirmative answer strengthens the opinions of a number of writers in our distinguished contemporary, *The Theosophical World*, that through such a campaign the President can wield an instrument capable of affecting the whole of the world.

What a Dutch member wrote is perfectly true: "If twenty thousand well directed minds and open hearts think all together of understanding, we can be sure that the Great Understander behind all understanding will send down his influence into

our world as yet so devoid of real understanding." Hence the enormous value of the daily concentration on peace and goodwill which the President has suggested, and which thousands of Theosophists, maybe, are already making, thereby releasing thought force which the Adept Technicians of the inner worlds may use in neutralizing currents making for war. "If war seems to be coming nearer," even then the President is still hopeful, the individual "must go on calmly, doing his best to promote the causes of peace, and leaving results to God."

Scan the world's horizon, and say whether or not such a campaign is desirable. How many years did it take to bring peace between Paraguay and Bolivia, the peace reported on page 56 of this issue? Had there been understanding between Japan and China, what appalling savagery and destruction would have been avoided! On the Spanish Kurukshetra, brothers are decimating brothers and ravaging their own territory, because there is no man strong enough to rise up and speak the word of peace—a constructive peace that would heal the awful breach and reunite the nation. Karmic no doubt, but was not the karma engendered by lack of understanding extending back over centuries? Had goodwill existed between Germans and Czechoslovaks, what fear and misgiving on a world scale would have been averted. Because understanding is of the higher mental world, it is there that wars and the thoughts that breed them must be stopped. It is too late when the conflict begun on the mental plane is precip-

itated on the physical. Understanding in the higher worlds is a sure guarantee of peace in the physical, between individuals, and between peoples.

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A Practical Example

So that the Campaign for Understanding, properly waged, must have potent results, and results beyond our power to measure. That is precisely what is happening in most countries in which The Theosophical Society is organized. Not that this Society has any monopoly of peace-loving people or peace-making apparatus, but its thirty thousand trained minds ought to be the spearhead, the focus of such movements in every country. Here in Madras for example the City Lodges are sounding the note of Right Understanding on organized lines, and the campaign is touching the thinking community at all points. Every Thursday evening since the beginning of August, and for three months thereafter, a Theosophist speaker addresses an audience of two hundred in the Gokhale Hall (Dr. Besant's gift to Madras) on some phase of understanding. A Congress Minister, or other prominent citizen, presides and helps with his comment—a Cabinet Minister always makes good publicity. The talks are well reported in the Press, and understanding is filtering into the minds and hearts of men and women of all nationalities, sects and castes. The cumulative effect must be something definite, through past our power to compute. Multiply it to national dimensions, and then to international dimensions, and the impact on the world would be stupendous. To

achieve such an effect, or to strive to achieve it, the President has every reason to expect that every Theosophist "this day will do his duty," even though the duty is entirely voluntary and self-imposed. War will only be averted by the intensification of the effort of men of depth of understanding, men who see deeply into the unity of everything, from Rulers and Prime Ministers right down the line. Only such a pooling of the world's resources of understanding will release the prevailing tension at its critical point. And nobody doubts that if looming war recedes, the need to prevent it will still exist. The light must be ever shining in the darkness.

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Six Reasons Why

Dr. Kamensky is seized with this idea when she writes: "It seems to us, Russian members, that the President's campaigns are useful for six reasons—even if they are imperfectly fulfilled they give a fine impetus to the whole work of The Theosophical Society: (1) Every campaign helps us to concentrate on an important problem; (2) It creates the desire to study the problem from new points of view; (3) It unites the energies of Theosophists in one single effort, creating a mighty thought-wave throughout the world; (4) It brings us into combined action (*une action d'ensemble*); (5) It gives us a thrilling and stimulating collective experience; (6) It changes the atmosphere around us, for the benefit of the whole world.

"There is so much rich material and so many interesting possibilities before us" that Dr. Kamensky sug-

gests that every campaign might well be extended over two years. The President realized this when he extended the Campaign for Understanding, originally set for 1937 only, into 1938, and in postponing "Theosophy Is the Next Step" from this year into 1939; so wide is the range and so manifold the implications of such a campaign as this that in all likelihood it will carry over into 1940.

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The Next Step. . . .

Of this campaign—Theosophy Is the Next Step—the President has written: "This campaign is being designed to make the whole world acquainted with the outstanding value of Theosophy in helping to solve its problems, by showing how Theosophy indicates what *is* the next step forwards, onwards. And in emphasizing Theosophy's practical value we shall also set forth the value of the great organization known as The Theosophical Society."

Among the projects for next year which the President announced at the American Convention (June-July) is the publishing at Adyar of a series of booklets which will give ideas and zest to the Next Step Campaign—compelling booklets designed to meet the interests of men and women everywhere who are approaching Theosophy along specialized lines of work. Some of the best students and writers in Theosophy are being asked to write these pamphlets. *Theosophy and the Musician*, *Theosophy and the Teacher*, *Theosophy and the Business Man* are among the titles suggested.

These booklets will call attention as graphically as possible to the next step, and how to find it, in every department of human life, as these departments are at the present time. They will bring individuals to Theosophy along the way of its solution of their particular problems—in science, in art, in religion, in government, in industry, in the home; the next step for youth, the next step to the quicker development of the international spirit, the next step towards a finer understanding of the brotherhood between the human and the sub-human kingdoms. What vistas of illumination and awakening open up before a campaign so revealing, so persuasive. The world would be profoundly affected, silently revolutionized, if it could be deluged with literature pointing the next step in every phase of its life and printed in every language. There should be some slight speeding up of the evolution of the race—a decided fillip.

“Theosophy is the Light. Our Campaign for 1939 is to cause that light to shine more fully throughout the world.” So the President has written of THEOSOPHY IS THE NEXT STEP.

* * *

THE LIVING ANIMAL

In the eighteenth century the rights of man were recognized, in the nineteenth the rights of women, and in the twentieth we are beginning to concede the rights of animals as fellow-citizens. So slowly does civilization advance. Yet while every year brings greater freedom for animals, in principle, side by side with it grows the increasing

use of animals for experiment—for vivisection, for the preparation and testing of antitoxic sera and vaccines, and for the testing and standardizing of drugs. Dr. Beddow Bayly has produced a pamphlet showing how increasingly the exploitation of animals by vivisection in England is financed out of funds derived by direct taxation of the British public, and we could hardly celebrate World Day for Animals, and the birthday of St. Francis, October 4th, to better purpose than by citing Dr. Beddow Bayly. Distinguished worker in Theosophy and in humanitarian causes, he affirms in *The Taxpayer and Experiments on Living Animals* that the extent of the practice is not generally realized even by those opposed to it, and he produces evidence that vivisection methods have penetrated into the remotest fields of public service and Government departmental activities. The serious inference which he draws is that the figures which he quotes “present no evidence that any important factor has been at work either to check the increasing incidence of diseases already showing an upward trend in this country, or to produce any change for the better in the incidence of those which usually follow a cyclic course.”

* * *

Futility of Animal Research

Dr. Beddow Bayly cites not a few but many authorities as to the vast amount of ill-directed investigation which has passed for research, and the futility of research in general, especially in relation to alcohol, cancer, dental diseases, influenza, measles, noise, nutrition,

rickets, vitamins. The use of human experimental material is growing also, and he quotes from an authoritative medical journal as to the use of children of families in receipt of poor law relief. Every worker in the humanitarian field knows that experiments on human beings are but the logical issue of research on animals. Then follows a ghastly array of cases of suffering inflicted on animals in experiments made under grants from the Medical Research Council, which he credits with having received in grants over a period of eighteen years an aggregate sum of over two and a half millions sterling.

There is an appalling apathy towards cruelty of this kind. It needs a whole army of crusaders with the fire and courage of Dr. Beddow Bayly and his type to enlighten the public mind as to the enormities and the needlessness of experimental cruelties, to convince those who make the laws and the masses who elect the law-makers that cruelty of whatever kind is a thwarting of a

higher law than Acts of Parliament, a brake on the wheel of the world's progress, and a karmic cause of suffering in the individual who inflicts it. For, as Dr. Bayly says, the result of these activities should be measured not only in terms of money to the tax-paying public, but in pain and suffering to the animals involved. "For let it never be forgotten that a nation that sets material advantage, however plausible the arguments, above moral integrity, and is prepared in its pursuit to exploit the lives of weaker and younger members of the brotherhood of living things, has already paid the heavy price of a lowered standard of civilization which must inevitably delay both the physical and spiritual progress of the race."

We have yet to draw the animals within the family of living creatures before the brotherhood idea will find its true extension and fulfilment. That is a pregnant thought for October the fourth, and for every other day in the year.

THE ELDER BRETHERN

I hold that the world calls for the return of the Elder Brethren to Their rightful place in the waking consciousness of humanity, in a spirit of acceptance and of that service which is perfect freedom ; and I hold that the youth of the world is ready for this truth which humanity has had all too long a time to forget.—GEORGE S. ARUNDALE.

Theosophy and the Modern World

BY GEOFFREY HODSON¹

Mr. Hodson urges a crusade in defence of justice and freedom, a crusade to banish the tyranny and fear in the minds of men aroused by aggressive political dictatorship and religious intolerance and dogmatism. These he regards as an obstruction to the spread of Theosophy and only to be removed by the solvent of Theosophy.

The Threat of Dictatorship

NO one who surveys the material, intellectual and spiritual conditions of the world today can fail to perceive that two great principles are being made the focus for a determined and world-wide attack. I refer to justice and freedom. Already they have been virtually banished from the field of international relationship. This is serious enough, but a far more serious situation also exists—the frank disregard of the principle of freedom not only in the political and social realms, but in the spiritual and intellectual as well.

This spiritual tyranny is to my mind far more serious than the social. For it means that the search of the human soul for spiritual light and understanding is beset by obstacles and barriers which, save for the few, are practically impassable; that search can only succeed where the mind is unfettered and the spirit free to soar wherever inward inspiration leads. Yet we are witnessing in some countries the ex-

pulsion of religion, and in many others throughout Christendom the growth of an orthodox Christian dogma, designed to strike terror into the hearts of believers. Are not the mass of Christians threatened with eternal damnation unless they give implicit belief to an idea which is confined to orthodox Christianity alone among world religions—the idea that there is only one way to God, our own, and only one hope of personal salvation, that offered through the mediation of the clergy. We are in the presence not only of political dictatorship but, far more serious, of an ever growing, ever spreading dictatorship over the very soul and spirit of man.

These two conditions of the modern world—aggressive political dictatorship and religious intolerance and dogmatism—together constitute a most serious menace to individual and national progress and happiness.

We Theosophists cannot afford to ignore these two attacks upon the freedom of man, however free for the time being some of us may be of their immediate effects. For they

¹The substance of an address to the Australian Convention, held in Melbourne, Easter 1938.

constitute not only a harmful state of affairs for humanity in general, but also a serious obstacle to the work of The Theosophical Society. Both Theosophy and its great philosophic brother—Freemasonry—are now prohibited in Russia and Germany.

Seeing all this, the student of world affairs, especially the Theosophist, cannot help being deeply concerned for the future of mankind, cannot but ask himself, when and where will the principle of freedom, essential to human progress and wellbeing, be established on earth. How can this movement be checked?

Only, I submit, by the combined and effective action of men and women who prize freedom, justice and truth above all else in human life. A strong and world-wide crusade is needed in defence of these principles, and for this purpose a great body of crusaders must go into action.

A Crusade for Freedom

For me, the work of The Theosophical Society is such a crusade. For me, The Theosophical Society, the truths it teaches and the ideal of freedom on which it is based, are the spiritual and intellectual hope of the world. The Theosophical Society stands practically alone among great international movements in two respects, first its foundation upon the eternal verities and their propagation, especially the Brotherhood of Man; and second, its affirmation and insistence upon freedom, especially in the spiritual and intellectual life.

The task before The Society is at once apparent. It is an intensive

effort to bring Theosophy in acceptable and attractive forms to the modern mind.

Consider the application of Theosophy as a treatment for the diseases of militarism and dictatorship. While I deplore the intense and militaristic nationalism of the totalitarian States, I conceive also that there may be a purpose behind it. Certainly there is a working out of the educative law of cause and effect. We have only to look at the humiliating conditions imposed upon these States at Versailles to see an immediate cause of their intense nationalism and aggressive militarism.

Maybe an awakened if narrow and aggressive German race-consciousness—and the same may be said of Italy—is needed for the evolution and enrichment of Europe. Yet even if this is true, I feel very sure that the atrocities and persecutions were never in the plan of racial development. They are human perversions, false reactions to whatever inspiration and guidance the Elder Brethren are offering to the national consciousness.

Germany may need to be freed of Jewish influence for some purpose which only the Lord Manu of the Race can comprehend. Perhaps the Jews themselves need to be thrown out into the world, both for their own benefit and for that of other nations. The collective life, especially the cultural life, of the United States of America, for example, has recently been immeasurably enriched by the presence of a small number of extraordinary immigrants, men and women of genius.

At the head of the list is Dr. Albert Einstein, now of the Institute for Advanced Study at Princeton University. Then come Ernst Toller, brilliant playwright; Max Reinhardt, theatrical producer; George Grosz, artist; Vicki Baum, novelist; Elisabeth Bergner, actress; Dr. Otto Klemperer, renowned conductor; Julius Ehrlich, composer; Bruno Eisner, pianist; Dr. Wilhelm Frei, dermatologist; Dr. Richard Goldschmidt, brilliant biologist and geneticist; Dr. Carl Lange, bacteriologist, and Dr. Siegfried Loewe, pharmacologist and biologist. At least fifty other distinguished German scholars have become resident in the United States.

Is it true that the countries to which expelled citizens emigrate need them, or rather that our Spiritual Elders who are guiding racial evolution need them there? Does China need to be shocked, goaded, driven into an intellectual and spiritual awakening and unity? Japan may be the instrument of that purpose, her imperialistic aims and her national need both being utilized by the Powers-that-be.

I do not for a moment suggest that the Masters deliberately initiate and foster aggression, militarism, persecutions and bloody revolutions. We are told in fact that every permissible effort was made, through the agency of the Master the Count de St. Germain, now the Prince Rakoczi, to re-direct the forces which led to the French Revolution. But I feel sure that in Their wisdom the Great Ones are able to produce ultimate good even out of international evils. I am not blind to this possibility when I study world affairs today,

but my thesis is that such activities and events are accompanied by much that is gross and deplorable and which therefore needs to be combated. Even though good may come out of evil, the evil must ever be fought and never condoned.

A Purifying Fire

Now consider the possible effects of the adverse world conditions upon individuals. At this period of conflict between might and right, many souls are being chastened, their evolution quickened and their intellects awakened to the search for truth. Out of the present welter on a world scale of selfishness, ignorance and brutality there are arising, and will continue to arise, many thousands of men and women who have wakened to their own spiritual light. These will be part of the harvest of the present age, the first fruits of the present testing in the fire of individualism and fear.

No one can doubt that there exists in the world an individualism, a selfishness, a pride, and an unashamed, cold, cynical barbarism which is positively satanic. This produces in the hearts of millions of people a fear which is a veritable hell. Unless this fear is removed, the intellectual and spiritual growth of those millions will be delayed. But those who triumph over it will emerge purified, enlightened, and in some cases ready for the Path of Holiness. Reborn, they will become the leaders of the new age, building on the foundations which we are laying today.

The New Age

Glance forward for a moment to the coming age. At the heart of

every institution in the new age, it is reasonable to assume, Theosophy in appropriate forms will be found. Religion, education, politics, the arts and the sciences, will all be founded upon Theosophy. For what is Theosophy but the religion, art and science of life itself?

The reason for the failure of past civilizations has been in the period of decline the inability of the leaders and the majority of the people to continue to perceive the light of the Wisdom-Religion. Of the four great Aryan civilizations which preceded our own, one alone remains—the civilization of India, preserved through the ages by the presence at its heart of the Ancient Wisdom, and on Indian soil of the great Rishis and Mahatmas who are its Guardians and Hierophants. If our Western civilization—and in that I include the new-race civilizations of Australia and South Africa—is to endure, at its heart also must be established the Ancient Wisdom.

The Challenge of the Times

Western people may be said to stand at the junction of four cross roads. Behind is the past, the way they have travelled. One of the turnings leads to financial and political dictatorship. Another leads to increasing domination by a spiritual dictatorship. Straight ahead lies the way of safety into that spiritual and intellectual freedom and light by virtue of which alone a better civilization can be permanently established.

Along this road we Theosophists in every land are already travelling. Apostles of freedom, ours is the opportunity to point the way to our fellowmen. The Theosophical call

today is seemingly for men and women who know the Plan of Life, who recognize the reality of the Elder Brethren, who can point out the Path which leads to fuller conscious cooperation with Them: men and women who are awakening and perfecting their own powers of body, mind, and will, so that they may become increasingly effective in service. I conceive that the living membership of our international Society is one of the most powerful weapons in the hands of those Elder Brethren who called it into existence.

The world will never be reformed by means of parliaments, leagues and pacts. The world can only be reformed by the awakening of the human conscience and the development of men's spiritual perceptions. Theosophy has power to produce these results. Therefore all who live and teach Theosophy are true reformers.

What special Theosophical notes should be struck at this time, what aspects of Theosophy should be emphasized?

First of all and fundamentally, friendship, brotherhood, which is the real solvent of all these national and international complexities. Then the unfoldment of hidden forces—in Nature and in man; and the realization of the hidden wisdom in the world scriptures, especially in Christianity. The Ancient Wisdom carries its own conviction. The subject of Theosophy in Christianity is particularly important. Christianity needs to be Theosophized in order to relieve Christendom of the prevalent spirit of domination and fear. I am inclined to go further and say that for Western audiences Theosophy needs to be

Christianized so that it may be more easily understood and more readily applied to life.

Growing Evil of Black Magic

There is a growing interest in occultism. The literature on yoga is rapidly increasing. Here The Theosophical Society has important work to perform in clearly stating the need for right motives in occult development.

Theosophical teachings are being grossly perverted by individuals for personal aggrandizement and to increase material power and possessions. Occult knowledge is commercially offered to the world for developing a dominating personality with a semi-hypnotic influence over others. Psychologists, success-merchants, preach to the world for huge sums of money methods whereby the occult forces of the mind and the will may be phenomenally employed.

What is all this but black magic of a subtle and dangerous kind? "God's abundance," say the disseminators of this dark creed, "is there for all of us. Reach out and take it. Become wealthy, be strong and a ruler among your fellowmen."

Here is a call to Theosophists the world over to fight this evil, this menace to the spiritual health and wellbeing of mankind. The prostitution of occult knowledge and power is a greater evil than war itself. War destroys bodies. Perverted occultism destroys souls. The temple of truth is being defiled by the presence of money-changers, sellers of sacrificial objects and practitioners of the black arts. The scourge must be used to drive them out and to restore spiritual purity.

We Theosophists are ranged with the forces of light. All our strength, all our wisdom, all our purity and intensity of purpose are demanded to ensure victory in this great conflict. We must take Theosophy out to the world: out of books, out of the study, out of the Lodge room. Theosophy must be lived and applied to the pressing problems which surround us.

If we, thirty thousand members of The Theosophical Society, would use but a fraction of the knowledge which we now possess, would apply the laws governing the mastery of the mighty powers of the mind and the will, would truly live our Theosophy, we alone could change the face of modern civilization.

Masters and the Modern World

In founding The Theosophical Society, the two Masters—Morya and Koot Hoomi—in a certain sense threw Themselves and Their retreats open to the world. It is evident, I think, that They foresaw this crisis, and for the helping of the world offered to Western humanity not only the Wisdom of which They are the Guardians, but in considerable measure They sacrificed Themselves. For Them to emerge from the "silence of centuries," to quote Their own words, was a sacrifice indeed—one for which the whole race owes Them undying gratitude.

The day is coming, I feel assured, is indeed not far away, when in their extremity, Western people will turn increasingly not only to the Wisdom-Religion but to its Mighty Guardians, the Masters of the Wisdom, for the aid which They alone can give.

Human Evolution—the Secret Tradition

BY E. L. GARDNER

Mr. Gardner presents a revolutionary doctrine, reversing the popular conception of human evolution by depicting Man as the ancestor, in terms of form, not only of the human kingdom, but of all the other kingdoms of nature as well—mineral, vegetable and animal. Most people are more or less acquainted with the idea of the Superhuman Orders in ascending grades preserving the human form, but how few are familiar with the secret tradition that the human signature is to be found on the forms of the lower orders.¹ Yet such is the mystery teaching. Mr. Gardner has prepared this article in order to challenge and perchance to correct erroneous notions on evolution which are everywhere current.

A Reversal of Darwin

THE theory that Man is the product and capital of an end-on evolutionary column, rising in a more or less sequential series from earlier kingdoms of nature, held the field in the nineteenth century. It still, probably, can be called the popular view.

Though challenged now from many angles, particularly in the results of biological and anatomical research, the theory has not yet given place to another as acceptable, nor to anything seemingly so well founded. Many theoretical structures, based on the facts and inferences of Lamarck's and Darwin's works, have been found wanting, indeed no wholly satisfactory edifice has arisen from them. I would submit, therefore, that we may profit-

¹ In *The Web of the Universe*, by E. L. Gardner (The Theosophical Publishing House, London, 1936) the subject is further dealt with.

ably consider in some detail the theory, or rather the teaching, concerning the origin of man set forth in Madame Blavatsky's *Secret Doctrine*, published just half a century ago, particularly as the statements therein made do not so much contradict Darwin's facts and inferences as reverse their application.

The following quotations from *The Secret Doctrine* very briefly epitomize her exposition—

Hence the esoteric teaching is *absolutely* opposed to the Darwinian evolution, as applied to man, and *partially* so with regard to other species. (II, 689).

That man was *not the last member in the mammalian family*, but the *first in this Round*, is something that Science will be forced to acknowledge one day. (II, 164).

Man contains in himself every element that is found in the Universe. (III, 584).

The Occult Doctrine maintains that in this Round, the mammals were

a later work of evolution than man. (II, 190).

Man has been on Earth in this Round from the beginning. (II, 295).

That the ape is descended from man, is indeed decadent man, has long been suspected, though the more widely-held view still is that man and ape derive from a common stock. But Madame Blavatsky's statements, from which extracts have just been given, are far more searching than these tentative suppositions, for if they can be shown to be even theoretically sound, the vista of human origins opens clear up to sources which may well deserve the term spiritual.

A Supersensible Analogy

The statement that man stands at the head of the stream of life, is himself the origin of nature's forms, is certainly startling, yet a familiar analogy within each one's experience gives point and reason to this view. An architect, in process of designing a building, mentally pictures a plan and an elevation with their embellishments, and then reduces these three-dimensional conceptions to the symbols of line and colour on two-dimensional paper. Various craftsmen then interpret the design given and embody it in physical material. The mental creation first, then the design symbolized in line and curve, then the edifice.

We can also accept the view that the architect begins his projection into objectivity by creation on the mental level, for the mental forms, three-dimensional on their own plane, are as objective there as the finished building is in the physical world. Thought precedes physical action. In other words, the mental

forms created are as independently real and self-contained in the architect's mental field as the later construction in stone and timber is in the physical world.

All this, of course, may be applied to the creative activity of every artist, whatever his medium. One point in this analogy needs specially to be noted—the artist's mental creation is of the nature, more or less, of an archetype, i.e. it is an original type or form-pattern from which certain structures may be projected by action. Experiments or try-outs with the structure in a physical medium, whether the artist be architect, painter, poet or musician, will result in many modifications, many changes, till the artist achieves some measure of success in portraying an aspect of his creation. Whatever the final result, the archetype is the mental model on which it is built and is the cause of its appearance, though a host of such projected exhibits may be needed adequately to manifest the original archetype.

The application of this analogy is far-reaching, and there is little need to labour it, for the sequence of mental conception to physical expression is within the experience of all, and quite familiar.

Substitute for the architect in this analogy a Super-Being who, having conceived of a solar system and carried it into manifestation to the stage of a thought-form of our world, constructs in thought a living miniature of an aspect of himself to serve as the archetype for the living forms of that world—and we have a picture somewhere near the theory submitted.

The actuality, the objectivity of mental forms needs emphasizing, and maybe, in some directions, needs demonstration, though this view is becoming familiar and is often expressed in the highest scientific circles. Sir James Jeans in *The Mysterious Universe* says :

The universe can be best pictured . . . as consisting of pure thought.¹

If the universe is a universe of thought, then its creation must have been an act of thought.²

The universe shows evidence of a designing or controlling power that has something in common with our own individual minds.³

Until we are all in some measure mentally clairvoyant, the demonstration, and consequent conviction, must perhaps wait. In the meanwhile I shall assume that many will concede this, if not by reason of self-knowledge, then by well-founded testimony and inference.

Man the Archetype

The occult teaching of the secret tradition is that man himself is the archetype whence all nature's forms derive. This is to say nothing less than that from Man all the forms of the kingdoms of nature are descended—mineral, plant, animal—all from him. Almost in these words H. P. Blavatsky sums up her views on human origins, for in one passage, after lengthy references to many ancient myths, sagas and legends, most of them claimed to be concerned with the same mystery teaching, she states in *The Secret Doctrine* :

¹ *The Mysterious Universe*, revised ed. 1933-34 (Pelican), p. 169.

² *Ibid.*, p. 182.

³ *Ibid.*, p. 187.

" . . . all have an identical meaning and relate to the primordial Archetypal Man,⁴ . . . the Creative Origin of all things." (I, 478).

" . . . [these] represent primarily the Archetypal Man, the Protologos." (I, 380).

My purpose now is to trace this theory concerning the archetype and apply it to man as we understand him today.

Human Monads Originate

The first globe of manifestation is stated to have been of mental material, nothing denser, a globe of thought, a planetary mind. In the early days of our Solar Scheme this mental planet, the one and only globe of the first Chain, was the field wherein manifestation began; it provided the mirror in which life subjective first saw itself as objective form. Life, or Light, became focused therein. Light, which without the mental mesh or fabric would find no foothold, is arrested—it gyrates, flash-

⁴ In *The Secret Doctrine* the term Man is on occasion intended to include more than our own humanity, our own hierarchy, of today. Three earlier hierarchies functioned in the human kingdom on the 1st, 2nd and 3rd Chains of our Solar Scheme—and passed on. The humanities of those earlier Chains of Globes were the creators respectively of the mineral, plant and animal (reptilian) forms. We have taken up the tale in this the 4th Chain and are described as the immediate progenitors of the mammalia. Hence, according to the context, the term Man must be understood as sometimes including four successive human kingdoms, all intimately related, much as successive generations are of the same family. The four humanities may be designated respectively A, B, C, D. (D is ours).

ing from focused centres along radii and around orbits.

Father-Mother spin a web . . . the Vibration sweeps along, touching with its swift Wing the whole Universe. . . . Fohat traces spiral lines. . . . An Army of the Sons of Light stands at each angle . . . said the Flame to the Spark, 'Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my Vahan'. . . (*The Stanzas of Dzyan*).

Human monads are the Sons of Light, and their first vahan or vehicle, built in the first Chain, we should now describe as of the mineral kingdom, with centres, angles, axes, etc., first born in a mental world and the first and simplest form. We, the humanity of today, a fourth generation of the Sons of Light, using a mental body of the mental world of today, have the advantages accruing from three successive Chains of manifestation¹ since the above genesis.

Though astral and physical bodies and worlds have been added to the mental, still we, as humans, originate thought on these same principles. In the course of the cycles we have registered innumerable experiences in the spark-like centres of the mental web which still usefully arrests and reflects our life. At the touch of our attention these centres light up in our mental bodies and re-display to us as spectators the scenes and incidents registered

¹ Cf. *Chains and Rounds*, by E. L. Gardner, for a brief exposition of these chains of manifestation. This pamphlet is a compilation from *The Secret Doctrine* and the books of Annie Besant and C. W. Leadbeater. It sells for 2d. and has had a large circulation.

and we say—"I remember" this or that.

Mental thought-forms, humanly created, are based on these centres and axes of growth, and expand or fade as the light of our attention ensouls them or is withdrawn. Mental propagation is by simple fission, for telepathy tends to excite in another's mind the same form or feeling by sympathetic vibration, an occurrence, by the way, much more frequent than is supposed. Our practice of communication by "fission" is, at present, almost exclusively by the use of language and the pen, one remove from the mental. The B. B. C. provides an excellent example of propagation by fission, though here the medium and mechanism are reduced to the etheric and physical level. Each active receiving set reproduces the original "thought."

Physical Forms Develop

In the second Chain, the Sons of Light, a humanity two generations earlier than ourselves, function on the astral globe, in addition to the mental, of that Chain. A clothing of fluidic material with membrane and envelope is assembled. The plant form appears, and a medium for feeling and warm emotion is added to the mechanism of cold thinking.

Light is Cold Flame, and Flame is Fire, and Fire produces Heat, which yields Water. . . . (*The Stanzas of Dzyan*, III, 9.)

We should note that gaseous, liquid and solid states are due to differences in tattva, differences of measure or beat of vibration; they are differences of degree, not of kind. All is Light, Life.

The circulatory and lymphatic systems of the later physical human body are suggested at this stage, for in the early plant forms of the mento-astral worlds vascular structure is adumbrated. The astral world permits of the projection of the fluidic system inherent in the archetype.

In the third Chain, on the physical globe, the animal form is shadowed forth and established, though for the most part reptilian in design and no higher. Hence the Sons of Light as the dragons and serpents of wisdom—described at length in *The Secret Doctrine*.

The Archetype Established

Throughout these three Chains a descending arc is traced. Life, led by three humanities, three hierarchies, is gradually involved, deeper and deeper, in material form. In the mental, the first material, world contact is first made with a form-fabric, and the reaction (the mirror response) was and is on the pattern of mineral growth; to this was added the astral, and forms developed from a centre downwards and upwards, bifurcating, proliferating, and the pattern of the plant kingdom was set. Up to and through the reptilian animal form the Life proceeds and, in the present, the fourth Chain, dense physical material is encountered. This, though resistant and ponderous, provides clean-cut, precise, and comparatively stable abodes or bodies, and in these, at long last, archetypal man achieves the final and a successful projection of the archetype.

This last statement implies that the physical human form, as we

know it, must be regarded itself as the direct representative of the "creative origin of all things." It means that the physical body of man is, compared with many plant and animal forms, simple, unextended, unspecialized. Nevertheless it contains every potentiality. Not till the physical plane is reached and the fourth hierarchy, our own, is in action, is the archetypal form brought right through and projected in the outermost world of our Solar Scheme.

"Occultism teaches that no form can be given to anything, either by Nature or by man, whose ideal type does not already exist on the subjective plane . . . *our* human forms have existed in the Eternity as astral or ethereal prototypes . . . supersensuous moulds *which contained, besides their own, the elements of all the past vegetable and future animal forms of this Globe.* Therefore, man's *outward* shell passed through every vegetable and animal body, before it assumed the human shape." (*The Secret Doctrine*, I, 303).

The Younger Kingdoms

A few further points relating to this theory and its implications need to be noted:

Madame Blavatsky points out that in this Fourth Round our own humanity has been the progenitor of mammalian forms. (II, 164, 265). Hence, in the earlier Rounds and Cycles of our Solar Scheme it was the preceding hierarchies of humanity who played the archetypal part; in other words, the humanities of the three first Chains were the progenitors respectively of mineral,

plant and animal forms. Four hierarchies of humanity are therefore concerned in our Solar Scheme.

In each Cycle it is the human archetypal form, manifesting successively on the mental, astral and etheric planes, whence all other forms derive. By propagation methods of fission (mental), budding (astral), sweatborn extrusion (etheric), all originated by man, did the forms of mineral, plant and animal arrive. During these cycles it must be noted that the human frame is described as composed "of the most tenuous matter compatible with objectivity."

When thrown off, the younger forms tend to materialize comparatively rapidly. As the fragments of hot iron, falling in sparks from the smith's forge, cool and harden more quickly than the hot bar itself, so the younger life, seizing the extruded substance from the astral and ethereal human frame, cooled and materialized long before Man himself did in the physical world. Hence the abundant traces in this world of plant and animal forms prior to those of man.

Our humanity, the fourth, has been vastly assisted by standing, as it were, on the shoulders of the preceding. In physical gestation today, for instance, a human being travels the whole of the course traced since "the beginning." Long practice by recapitulation has ensured an exquisite skill and an amazing expedition. In a few months of embryonic growth the reincarnating ego, the life of the new physical body, passes through all the stages from "a structureless moneron" to the marvellous organism of a new-born babe. And through-

out that period of rapid changes, the thrusting life is *human*. During these few months, stages are passed through corresponding to plant, fish, reptile and early mammal, indicative of the time when man, functioning in such forms in a suitable environment, left them behind to be seized and used by the following appropriate life-stream.

Herein lies the understanding, for as man descended gradually into materiality, periodically thrown off from him were the fragments and essences (the Sanskrit terms are translated into *dust* and *sweat*) which, seized by junior grades of life, were developed along their own specialized lines in plant and animal directions. Ultimately arriving in our own physical world, and assuming the dense material provided, we classify them as of the younger kingdoms of nature.

Is the Human Body Specialized?

It is common knowledge, of course, that no animal, not even plant or mineral, has in its bodily composition anything other than that which man similarly possesses. Bone for bone, muscle for muscle, nerve for nerve, all are to be found in the human body, though in many an instance unextended. Plant and animal have specialized and extensively developed parts of their human inheritance in a way that man has never attempted. As Prof. Wood Jones pointed out many years ago, the arms of man have never been used for walking; the foot of man is a simple structure and remains so, while in many animals it has been immensely specialized, as in the horse; the vertebrae at the base of the spine have never been

extended to a tail; the jaw of the human is typically human and not a retreat from the projected animal jaw; and so on. The so-called vestigial organs in the human body are just as reasonably to be regarded as original parts which have never been extended. The Professor's anatomical researches led him to assert that man has probably always been the contemporary of the animals and not a successor—a very significant statement, though still far short of *The Secret Doctrine*.

Many another authority might be cited concerning the non-specialized character of the human body, and this is quite marked in current thought. In a B.B.C. talk,¹ Gerald Heard on the subject "Man, the Non-Specialist," pointed out truly enough that tool-making has adequately served man in providing clothing, shelter, food produce, locomotion, etc., and hence he has never needed to specialize his limbs.

The principle enunciated in *The Secret Doctrine* founded on Man as the archetypal, original model, covers and relates these views and explains much more. As archetype, Man bears within himself the potentiality of all extensions and every descendant shares this. Each main division of the mineral, plant and animal kingdoms, emerging from the archetypal form at the mental, astral, etheric or dense physical levels, would develop and extend its inherited "body" along its own line to the fullest extent of its vital and conscious powers. The life,

being always the driving urge, builds the forms and extends them strictly according to its own capacity. Along its own line a "wholeness," determined by purpose and ray, would be evidenced, and hence our classifications—bovine, equine, canine, feline—each manifesting a certain aspect of the human form, an aspect often extended far beyond that accomplished or needed by man.

A Medium for Self-Realization

To sum up in a phrase: According to the secret tradition the human signature is to be found on the forms of the kingdoms of nature everywhere. As the archetypal author of all, Man has "named" all. His own physical body is a representation in physical terms of the "Archetypal Man, the Protologos"; it is a body of comparatively simple construction and fitted especially, if it can be said to be specialized at all, to serve as a medium for human thinking. The stability and clarity of the physical body and the dense world in which man is now functioning enable him to externalize his mental processes with precision and so to master them. In this mastery the stupendous powers of mentality may be discovered and the spiritual nature of his own life realized.¹

¹ In an article published in *The Great Design*, Sir J. Arthur Thomson refers to the Aristotelian dictum that in a continuous process there can be nothing in the end which was not also present in kind in the beginning; hence we are led from our own mind back to the Mind of God, without whom "there was not anything made that was made."

¹ Published in *The Listener*, 21 Nov. 1934.

Technocracy—A Scientific Manifesto

SCIENCE APPLIED TO THE SOCIAL ORDER

BY F. MILTON WILLIS

DR. BHAGAVAN DAS'S significant article in the April THEOSOPHIST—"The World's Dire Need for a Scientist Manifesto"—has inspired the preparation of this one. It is the writer's pleasure and privilege to be able to present to the far-flung international audience provided by THE THEOSOPHIST what seems to be a way to peace, progress and happiness which our Indian friend so cogently shows the need for.¹ This way, to be sure,

¹"By the due application of the laws and facts of Psychology and Physiology, of human mind and human body, there will also be discovered the just way, the *Correct Technique*, to make an *equitable distribution* of . . . the world's work and wages, of necessities and comforts and luxuries, of labour and leisure and pleasure; the right way which alone can neutralize the deadly explosives of human jealousies and hatreds; the *Correct Technique* of a satisfactory, complete, and comprehensive Individual-Social Organization of Humanity, which will reconcile all the demands of Individualism as well as Socialism, by giving to each human instinct and appetite, selfish and unselfish . . . and also to each temperament and vocational aptitude with its special requirements, its due, and not more than due; the technique which will make practicable and

is designed primarily for the whole North American Continent as a unit, but who can doubt that, once established successfully there, it will be used to unify Europe and other great self-contained areas of the Earth's surface?

Let us observe, first, that Technocracy is not an artificial system, a philosophy, an ideology; it is a practical consideration of the social

ensure the service of 'Each for all and all for each.'

"They (the scientists) have created the marvels of modern civilization. They must save it from annihilation; otherwise, the dreadful sin will be theirs, as much as the splendid merit is now. They should teach to the world the best Way to Peace by means of the best form of Social Organization, in accordance with the Law of Alliance for Existence . . . the way which would satisfy all the appetites, needs, requirements of all temperaments, ages, sexes, within the limits of reason and mutual justness . . .

"Scientists of the world, unite! and show us the right way; for Humanity has everything to lose, it perishes if you don't; and if you do, it is saved, it lives, it finds Peace and Happiness for all."—DR. BHAGAVAN DAS, a distinguished member of the Indian Legislative Assembly, quoted from THE THEOSOPHIST, April 1938.

order in terms of facts and figures, and a consistently logical, non-sentimental presentation of definite means of bringing order out of chaos and establishing human freedom, opportunity for growth, and happiness on an eternal basis.

How Did Technocracy Originate?

In an organization known as the Technical Alliance of North America, in 1919 in New York City, this group was made up of such men as Thorstein Veblen, a distinguished educator in the field of social science; Charles P. Steinmetz, of the General Electric Company, often referred to as "the wizard of electricity"; Bassett Jones, consulting electrical engineer and mathematician; Richard Tolman, professor of physics; Frederick L. Ackerman, consulting architect; Stuart Chase, popular economist and an associate of Consumers' Research, and Howard Scott, outstanding consulting and industrial engineer, who acted as chief engineer of the Technical Alliance.

The primary aim of this group was to ascertain the possibility of applying the achievements of science to social and industrial affairs. With this in mind, they set about making a survey of the energy and natural resources of the North American Continent. They studied the industrial evolution that had taken place therein. They worked out a tentative design of a completely coordinated system of production and distribution—to provide a better standard of living for the people living in the continental area, with the least possible waste of non-renewable resources.

What Are the Conclusions of Technocracy?

First, that on the North American Continent is a potential condition of plenty such as is to be found nowhere else in the world; marvellous natural resources, an abundance of raw materials, huge productive machinery adequate for turning out vast quantities of goods, a body of trained technicians and skilled workers—the finest in the world—capable of operating this productive machinery in the most efficient manner. And it immediately ties up these findings with the fact that in America are to be found, too, hungry, tattered, homeless people, and insecurity in every walk of life.

The second conclusion is that the price system can no longer function adequately as a method of production and distribution of goods. The invention of power machinery has made it possible to produce goods in abundance with a relatively small amount of human labour. As machines displace men, however, purchasing power is destroyed; so that we find ourselves in this paradoxical situation: the more we can produce, the less we are able to consume. We find the price system making it impossible, on the one hand, for people to buy goods and so keep production going, and striving, on the other hand, to pay mounting dividends and interest on the money invested in industry. The price system is crashing of its own inherent contradictions. We are at the end of an era. Technocracy is a change from the present price system with its motivating force, *profit*, to a new system which

will function without profit. Technocracy will operate under an economy based on an abundance of goods.

What It Proposes to Accomplish

In order to facilitate the distribution of goods, a new Currency of Distribution will displace our present currency. The amount of this new currency issued will equal exactly the amount of goods and services made available by the unified production and distributive machinery. Thus all goods manufactured will find their way into the hands of consumers.

This new currency of distribution will have one single function—the purchase of goods and services. It will have no other use, cannot be hoarded, stolen, loaned, borrowed or otherwise used. It will have no value to anyone except the person to whom originally issued, and even he will be forced to spend it within a prescribed time or it will become valueless.

The bountiful natural resources of the North American Continent are being wasted under the price system methods. Technocracy declares against waste, and postulates that all articles must be made for usability, thus eliminating the waste occasioned by early replacement, which is a necessity under the present system of making goods for profit.

By utilizing the genius of our technologists and inventors in conjunction with our present manufacturing plant, Technocracy guarantees a high standard of living and economic security for every one from birth to death. To achieve this result, those under 25 years of age will be educated until they

reach that age, when they will be absorbed into the productive equipment of the nation, which means not only manufacturing, farming, mining, fisheries, etc., but also the various professions, “white collar” work, etc. The “workers”—equivalent to those at present doing physical work of any kind in contradistinction to those doing mental work—will work four hours per day until they arrive at the age of 45. All over 45 may retire from active participation in industry, etc., and will receive their regular amount of purchasing power until death. Income for all citizens will start at birth and end at death, and only the labour of those between 25 and 45 years of age will be necessary to keep the national plant functioning at top speed.

Technocracy will raise the purchasing power to satisfy every material need and reasonable want; fully utilize our scientific knowledge; encourage invention; use the machine instead of allowing the machine to abuse us; prevent depressions and provide economic security and abundance for all, for all time; make liberty and leisure available for all, for the first time in history.

These benefits can be made available just as soon as sufficient people learn what Technocracy is, and then demand that it be put into effect. Technocracy is educative, not militant.

A New Social Organization

Quoting M. King Hubbert, Instructor in Geophysics, Columbia University, New York City, and Director of Education, Technocracy:

“Technocrats propose to so operate the industry of the North

American Continent as to provide for every inhabitant of that area complete economic security at the highest standard of living attainable that is compatible with social needs, on the one hand, and with the necessity of conserving limited natural resources, on the other.

"Since drudgerous occupation at long hours of labour is socially objectionable, they propose to do this by means as automatic as can be devised.

"They propose to achieve the highest standard of public health attainable through the most advantageous application of modern scientific medical knowledge and research.

"They propose to maintain an educational system that will train the entire younger generation indiscriminately as regards all factors, other than inherent ability, to man and perform all the necessary functions in the social mechanism.

"To do all this requires that society be organized along functional, technological lines in a manner dictated by the requirements of the job itself. The present operating and technical staffs (as opposed to the financial superstructure) of such large functional units as the telephone system, the power system, etc., may be taken to serve as small-scale models of what is here envisaged on a large scale. The social organization here considered would embrace the whole range of socially necessary functions, the purely social such as education, public health, entertainment, etc., as well as the industrial functional sequences.

"To insure the continuous operation of industry at full-load capacity, and to maintain the high standard

of living postulated, requires a mechanism that will distribute the goods to the public at a rate equal to that of industrial production. Such a mechanism is to be found in the physical cost of production, namely, the energy expended in the production of each item of goods and services.

"If, in a given year, a certain sum total of energy (equivalent to that contained in a given number of tons of coal) be ear-marked for expenditure in the production of goods and services, this energy cost can be allocated item by item to each of the goods and services produced and rendered. A purchasing power likewise stated in denominations of energy (kilowatt-hours, calories, etc.) can be issued to the public in an amount per annum equal to the energy allotment ear-marked for expenditure in that time period.

"This energy income can be granted to the public in the form of energy certificates which are valid only for the time period for which issued and null and void thereafter; they to have the further property of being non-interchangeable between individuals. Thus one's income cannot be saved, nor can it be lost, stolen, given or gambled away. It can only be spent by the person to whom issued. There is no necessity that the recipient spend the entire amount he receives provided, as might well be the case, he finds it inconvenient to do so. All incomes continue without interruption until the death of the recipient.

"Since all incomes can be made large, there is no need for differentiation between the amounts received by different individuals, and

moreover there are distinct advantages in not doing so. Hence, all adult incomes, male and female alike, are to be made equal. The State accordingly renders it impossible for any of its citizens to suffer poverty or economic insecurity. The working day would be made a minimum, probably not in excess of four hours a day for twenty years of one's lifetime.

"The implications, social and technical, are many and far-reaching. On the social side, crime, war, poverty, disease, and ignorance would largely be abolished; on the technical side, the present junk which we call our industrial equipment and our housing would be replaced by the best that modern science and technology can design and produce."

National Control

Mr. Howard Scott, Director-in-Chief of Technocracy Incorporated, in a radio address delivered in New York 6th February 1935 made the following statements:

"Technocracy with its blueprint of a balanced-load continental control stands ready to guarantee to the 126,000,000 Americans a standard of living for every adult equivalent to the purchasing power of \$20,000 per annum in 1929. Technocracy's proposal is a technological control, functional in structure, necessitating the entire elimination of political administration. Technocracy would abolish the price system with all its attendant social ills.

"America might just as well make up its mind that it cannot have economic planning, social justice or guaranteed security under the dominance of a price system.

The political administration of our national affairs is deemed by Technocracy to be totally inadequate and incompetent. Politics and the financial racketeering of the price system are blood brothers conceived in the ages of scarcity along with the ox-cart, the sickle, the hoe and the spade, and like them they have become as obsolete and must be consigned to historical antiquity. The technology of a new America of plenty will not permit price-system sabotage of our national operations, nor will it tolerate either a Marxian insurrection or a Fascist suppression.

"No importation of any social theory or philosophy will avail America in the slightest in solving her operation problems of today and tomorrow. Communism, Socialism, and Fascism were conceived outside this continent and belong to the European philosophical proposals to divide up the results of scarcity. Technocracy is not a philosophy, it is a continental engineering design of a social mechanism for the production of plenty. Technocracy, Inc., is a continental organization open to all citizens of this continent who are not affiliated with, or members of, any political organization. Yesterday, Technocracy was a body of thought that was ballyhooed across the front pages of the world; today, Technocracy, Inc., has organized sections functioning from New York to Los Angeles, and Miami to Edmonton, Canada.

"Technocracy is not a political party, it is the Technological Army of new America. It therefore is the only organization of this continent that can afford to wait. No other

one can, because the installation of economic security and adequate and equal purchasing power to all in this country can only be accomplished by the Technocrats of tomorrow."

Economic Security

It has been feared that the perversities of human nature would prevent the working of Technocracy, but the Technocrats reply that what is in the minds of most people when they speak of human nature is human behaviour. This in great part is the result of reaction of the environment upon the individual. So Technocracy proposes to regulate this environment so that the resulting human behaviour will be the most desirable; or, to put it another way, Technocracy proposes to change the rules of the game under which human nature operates. Given a decent set of rules, there is every reason to believe that human nature would effect a veritable Renaissance. Crime under the Technate would be reduced to the minimum, for without money and with all citizens more than adequately provided with purchasing power, the incentives to crime would in very great part be swept away, and it is likely that only crimes of violence due to anger, jealousy, etc., would survive the change.

As to the individual who refuses to work, under the present price system it may be said that there has arisen a totally erroneous idea of the willingness of human beings to work, this concept being due to the fact that labour, or any other form of personal service, is considered a commodity to be bought and sold in the market-place, and

man for the most part has had a tendency to give as little as possible in return for as much as possible. This is no true indication, however, of the natural attitude of man toward work. Under Technocracy, since the pecuniary canons would be lacking, social prestige would be dependent upon one's achievements in the realm of socially useful work. Technocracy would simply supply a higher mode of expression for the natural, inherent desire of human beings to work and achieve.

A Higher Standard of Living

And it should be borne in mind that under Technocracy, each individual would be required to work only about four hours a day, four days in the week, forty weeks in the year, for twenty years—this in return for full economic security through his whole life, and a much higher standard of living than most people have under the present setup. Any individual who would refuse to fulfil his part of such a contract would undoubtedly be a case for the physician or the psychiatrist, being either physically sick or mentally unbalanced. If definitely neither, he would most certainly become the object of strong social disapprobation. The pressure of intelligent public opinion would be brought to bear upon anyone deliberately attempting to become a social parasite, to the extent, even, that if he continued his refusal to execute his part of the contract he would starve to death more quickly than anyone has ever starved before, it has been said. The desire to participate in the activities of the group is a wholly natural one, and it would

be specially in evidence where the advantages to be gained from such cooperative effort would be so obvious as under Technocracy.

In this connection there arises the question as to who is to do the dirty work under Technocracy. The ditch-digger of today is the steam or electric shovel; the garbage collector is being replaced by the incinerator. Once the technologists are given free rein, there would shortly be left very few jobs of a dirty, drudging nature, and doubtless there would be found human beings of such a turn that they would by grade of intelligence and predilection fit very happily into such situations, especially when the element of servility attached to these positions under our price system would be replaced by the consciousness of performing a socially necessary task. Fortunately, we do not all desire to become chief engineers or doctors of philosophy.

Private Ownership

A matter that seems to perplex certain inquirers, is whether or not Technocracy would put an end to private ownership. Under a price system, private ownership has two aspects: title and use. Under Technocracy, the only title would be use. This follows the principle that things are most valuable as extensions of the personality of the individual. An excellent example of this is the

microscope, the use of which extends tremendously the powers of observation. Obviously, the title to a thousand microscopes used by others is not as significant from the standpoint of personality as is the efficient use of one. If, then, with particular reference to personal belongings, we define "ownership" as use—which is, after all, the only sense in which we actually own anything—under Technocracy there will be more widespread ownership, that is more individual use, of this world's goods than has ever been known before. In fact, the whole industrial system will be attuned to the one note: produce in order that we may use. It will also follow that there will be a greater development of personality than mankind has perhaps ever before experienced.

Dr. Willis has drawn freely upon two pamphlets written by experts; namely, *Discussions on Technocracy*, by Walter T. Neubert, and *Technocracy: Some Questions Answered*, compiled by Martha Adamson and Raymond I. Moore. Other works on this subject and a very fine monthly magazine (*Technocracy*, which, however, is only one of about a dozen such journals in the United States and Canada) can be procured at the Continental Headquarters of Technocracy, Inc., 155 East 44th Street, New York, if readers wish to go more deeply into this matter.

Do Technocrats believe in democratic methods? What would become of political Government under Technocracy? How do the Technocrats propose to come into power? As to war? As to women? Is Technocracy only for America? Dr. Willis will answer these questions in the concluding part of this article in our next issue.

Death—Our Friend

FROM A ROOF TALK BY THE PRESIDENT

IT is so odd to hear Theosophists talk of a person as "dead." He is probably less dead than they are. If someone on the other side were to look at one of us and say "he is dead," it would be more true in a way than the first proposition. We think we are so very much alive, but as a matter of fact we are less alive than those who are the so-called "dead." The relief some people feel when they get rid of the body is not understood by those who cling to the body regardless of how misshapen and decrepit it is. That is not to say, of course, that we should attempt to get rid of the body prematurely.

I think we should hold a class of elderly people who apparently have one foot on the cremation pyre, and the subject of the class would be "How to Die." How horribly morbid? Not at all, if you can show how wonderful a friend death is, so that you will look forward and be thankful when he comes. You do not lose any friends—all will be around you as much as ever they were before the operation. There is nothing in it really, but somehow such mountains of misery are made out of the molehills of

death. We are all afraid of dying. At all costs we try to bolster up our bodies. I sometimes think a doctor should say, "Look here, you are not in the best of health. What is your age? Well, it does not much matter, you may as well let the diseases have their way and be done with it."

How dreadful if I were to have a death class. All my friends would be shunning me for fear I would invite them to it. Unfortunately the word "death" has gathered a horrible odour and aura, and so when a person says "death," people immediately become depressed, and entirely through ignorance. We ought to have a few articles in *The Theosophist* on "How to Die." People might not mind reading an impersonal article when they would object to a class.

One usually has to cope with the elemental. Bishop Leadbeater was always a bit anxious as to how his elemental would behave when he came to pass over, but neither his nor Dr. Besant's gave them any trouble. Whether our elementals give us any trouble will depend upon how much they trouble us now.

An Astrologer's View of National Problems

BY ESME SWAINSON

The Occult Plan

STUDENTS of world history are united in recognizing that every nation, with its rise and fall, has a definite and unique contribution to give to the sum total of human development and progress. To take the symbol of a world design, each nation represents a thread of a peculiar colour and texture, and is essential to the perfection of the world pattern.

The occult plan for the development of mankind gives us seven Root-Races, and seven subraces with their subdivisions. Each Root-Race is born under a planetary influence—one of the spiritual Fathers or Logoi, and the Manu of each Race works within the pattern set by His particular rate of vibration.

Within any one of the sacred

seven influences unfold the twelve, known as the twelve Signs of the Zodiac, the twelve Sons of Israel, and otherwise. It is to one or other of these twelve that the nations as we know them in modern times belong.

To understand life as we see it in national tendencies, we must realize the differences of type and their reactions to life; and we are at once thrown back to an understanding of the gunas in Hindu philosophy, and their corresponding division of the Zodiac types.

Here let us remember that nations have had their traditional rulerships handed down to them, and modern study has confirmed, in most cases, the finding of the ancient writers.

A useful table of the Signs is the following:

	1	2	3
	FIXED (Will)	CARDINAL (Activity)	MUTABLE (Rhythm)
1. FIRE	Leo	Aries	Sagittarius
2. EARTH	Taurus	Capricorn	Virgo
3. WATER	Scorpio	Cancer	Pisces
4. AIR	Aquarius	Libra	Gemini

This table gives $3 \times 4 = 12$

Every nation is displaying one of the facets of the Logic trinity and also the quality of the element to which its Zodiac sign belongs.

In perfection this is the keynote the nation is intended to sound, but, like the human unit of consciousness, it is rare indeed that the true

keynote is sounded all the time, and we are more apt to hear the discord than the true chord.

Types in the Orient

In looking at the nations of the East—the most important nations and those with the longest history, China and India, we find that these come under the cardinal signs, as does also Japan, and they should therefore express rajas more or less perfectly.

Ancient China, under the sign Cancer, has always put the family life as the pivot of the nation, possibly more perfectly than any other nation, Cancer being the Mother sign and that of the home. The fetters which China has made for herself by too much ancestor-worship are only too obvious. The Crab, with its capacity for holding on, is seen here, holding to the past. Cancer also dislikes fighting, but will fight to the end, when it has to.

The younger nation under Cancer—Holland—also places the family as a factor of vital importance, and has been one of the prime influences in the work of universal peace movements. Note here the upward trend of the cycle—China, family life in the nation; Holland, working for the larger family of the world.

India under Capricorn has given to the world the supreme philosophy, the way of inner union through Yoga—the deep thought of a Saturn-ruled sign. In outer things there is the dislike of swift changes, but also note that the Capricorn type, when old, does not age, and persists when other types have vanished into dust.

Another race under Capricorn shows the same persistence—the

Jews, but they have developed, as well as their own system of Yoga, the business side, which after all is externalized meditation. This sign, having much to do with spiritual ritual, shows in the Laws of the Manu in India, and the Laws of Moses among the Jews. These laws again show the passage of time and have become fetters.

Dictator Countries

Coming to Europe, we find that the will aspect of fixed signs is the cause of international conflict because of their power.

Italy under Leo, Russia under Aquarius, Germany under Taurus-Scorpio (this is the opinion of many astrologers, including Germans themselves), and France under Leo—all *will* to sound their *own* note, in more or less watertight compartments, until they have built up their own plan.

The will aspect of manifestation, in the imperfect stage, working through a tamas sign, tends to lay down laws for itself and sometimes thinks these are good for another type also. The fixed type, individual or national, likes laws and regulations—the advanced type because it saves energy and time at some levels; the less evolved because it saves them the trouble of evolving their own plan and they can see it is going to bring results, also they like leaders.

All fixed signs take their changes suddenly and violently.

We can trace the love of dramatizing life in Italy. The Leo signs have always loved colour and processions; these were a great feature of old Rome. Leo people have hearts of gold if properly appealed

to, and can be most generous. Uphold the dignity of the individual or the State they must, by real means if they have arrived at that level, by pretence at the lower stages. They know of their divine origin and always want to appear big and great, even before they have come to their full stature.

Military Germany under Scorpio, family Germany under Taurus, are also *tamas* and need rules and regulations for State guidance. Both Germanys show infinite endurance and persistent effort, not counting time or trouble to achieve a given end. There is infinite capacity for work and self-sacrifice for an ideal, and when the angle of vision changes from the material to the spiritual there is great mysticism. Without mystic vision, Scorpio and Taurus can be materialists—they believe in Heaven on Earth, a joyous and happy physical existence, not a distant ideal to be waited for.

Russia, under Aquarius, is also *tamas*, but mental *tamas*, and as the world yet is incapable of fully expressing this wonderful sign, it is not a cause for wonder that Russia has behaved like many personal Aquarians, who wish to improve conditions. Violently leaving one set of circumstances, they nearly put themselves in another "cage"—much better than the old one, but still isolated. The search for wisdom leaves many wrecks on the road, and the personal is always less important than the welfare of the group.

All these *tamas* countries aiming at development through the "will" aspect are bound for a period to isolate themselves, and we should remember that we are still in the

Iron Age; changes are not likely without friction. Evolution marches on, and the power generated by *tamas* will not always be used in isolation. Brotherhood is in the air.

We can put in an astrological way what Dr. Arundale expressed in the April *THEOSOPHIST*; for a Zodiac type of a nation to display its true colour in the world pattern, it must first be fully individualized, otherwise it cannot keep its place in the pattern.

An intensification of type, personal or national, up to a certain stage of evolution tends to clash with some other types. We have only to look back in history to the beginnings of races to see how there was compulsory isolation to form a new type.

Britain and America

We have mentioned some of the older nations under *rajas* or cardinal signs. In modern times Britain represents this type, under Aries. She has had her periods of physical activity—the true pioneer and explorer, her dramatic period of art and literature, her religious revivals; but go forward she must or perish, ever to greater ideals, to defend truth and the right.

A curious aspect of Aries, borne out nationally, is that an Aries nation makes new discoveries in various directions, but she is so busy trying out some new method that these are ignored, and it is some other nation that takes up the ideas and develops them.

So far, all the nations we have considered are under *tamas* or *rajas* signs. What of the *guna* of rhythm and harmony—*sattva*? Spain is under Sagittarius, and

Greece under Virgo. Greece has given her contribution of Beauty to the world, and Spain has played an important part, and now, as befits her sign, is fighting for political and religious freedom, too much preoccupied with her own problems to act as the unifier for the other forces.

The factors needed in the sattva type are a young nation, unbiased as yet by the weaknesses of its sign type, and not too many fetters of old traditions. We look to the new race forming in the United States of America, which is under Gemini. Immature as yet, she is willing to try new methods, new experiences, new ideas. There has already been some indication of her mission of acting as a link between the other two types, but it is early yet to expect the fruit or even the flower from the seed.

The United States of America held the birth of The Theosophical Society, the Wilson plan of a Peace Conference for the Nations, and many other things that will show their fruit in world progress later.

The real aspect of any type is its spiritual note, not its failures, and the will and endeavour to aid world peace and brotherhood. We might think of Spain trying to express freedom; Holland, family life applied nationally; Italy, the ideal of organizing and rulership; Japan, courage; Germany, personal self-discipline for a cause; U.S.A., adaptability; England, truth and honesty of ideas; Russia, national brotherhood, cooperative work, and so on. The astrological rulership will give us a key-work to formulate our thoughts to.

DISCIPLESHIP

The Masters desire greatly that we should have belief in them, have desire to reach Them, to recognize the nature of the work They are doing, of those great truths adumbrated in The Theosophical Society. A true appreciation, a recognition of authority, coupled with a tremendous urge to experience as rapidly as possible—these are among the qualifications for discipleship.—G.S.A.

The Call Divine

BY HIRENDRA NATH DATTA

There is a passage in Browning which speaks of the heart of God, like a Divine Lover, pressing "close and palpitatingly" o'er ours. The Vice-President stresses this mystical experience, "God's love-chase" as he felicitously terms it. He traces it in the *Hound of Heaven* and in the beautiful story of Krishna and Radha, as it is also in other of the world's mystical legends.

Divine Osmosis

IT is the united testimony of Mystics of all times and climes, I mean of those who are temperamentally able to react to the Vision of Truth and so can speak from first-hand experience, that "without beginning" God, who is Love, loves and longs for the human Soul. So Meister Eckhart says: "God needs man. It is Love calling to Love . . . O Soul! before the World was, *I longed for thee* and thou for Me. Even as from everlasting thou hast loved thyself, so from everlasting thou hast loved Me. So when Our two desires unite, love shall be fulfilled."¹

"We long for the Absolute," says Royce, "only in so far as in us the Absolute also longs." Rumi, the Persian mystic, confirms this: "When the Love of God arises in thy heart, without doubt God also feels love for thee."

Mr. Jinarajadasa notices the same fact in his booklet on Mysticism: "The never-ending wonder is that God is indescribably full of love for His creature. If only man would recognize how greatly he is sought by God!"

¹ Mechthild of Magdeburg.

This mutual attraction between God and the human Soul, which gives rise to a "rippling tide of love, which flows secretly from God into the Soul and draws it mightily back to its Source," is a spiritual mystery of the deepest significance, and has been rightly called "divine osmosis," whereby a "give-and-take" is set up between the finite and the Infinite Life.

It should be noted at this point that God is not a mere passive Lover, who nurses His love for man in the isolation of a far-off heaven, but adopts, as we shall presently see, active measures to achieve union with the subject of His love.

God's Love-Chase

To start with, the human spirit, being an emanation of the Divine-Man, being made, as the Bible says, in His image, or, as an American writer has phrased it quaintly, the Ego-man being a reflection of the Ego-God, the Infinite Individuality—there is a natural affinity between the two, and thus it becomes inevitable that as soon as the Ego-man has developed some degree of awareness, he seeks the Ego-God. No doubt, we sometimes meet with

rebel souls who resist the pull of spiritual gravitation, who are apparently abnormal and perverse, spiritual outlaws who make a point of avoiding the touch of the Eternal. That is so because they are still immature, undeveloped, and so exceptional. But does the Divine Lover leave such a soul alone to nurse for long his sense of separateness from Him? By no means. He inexorably chases such a spirit flying in terror from His overpowering presence, follows him, tracks him and conquers him ultimately.

This love-chase of God, "of Reality's quest of the unwilling self" is expounded with rare power by Francis Thompson in his *Hound of Heaven*, depicting how the Hound relentlessly pursues its quarry, following him "with unhurrying chase and unperturbèd pace, deliberate speed, majestic instancy." Meanwhile, says the victim:

I fled Him, down the nights and down the days;
I fled Him, down the arches of the years;
I fled Him, down the labyrinthine ways
Of my own mind. . . .
Adown Titanic glooms of chasmèd fears.

But the Hound steadily gains on him, though "across the margin of the world" he flies. Seeing at last that there is no escape, that his "days have crackled and gone up in smoke," the victim surrenders and says:

Naked I wait Thy love's uplifted stroke.

That is a fine phrase, the fang of the Hound being spoken of as love's uplifted stroke!

The whole poem, as can be readily seen, is an allegory of "the

remorseless, tireless seeking and following of the Soul by the Divine Life to whom it will not surrender"; the inexorable onward sweep of the tremendous "Lover," hunting the separated spirit that flees Him and will not surrender to God. Francis Thompson was anticipated in the thirteenth century by a Christian Mystic, Mechthild of Magdeburg, who heard the voice of God saying to her:

"I chased thee, for in this was My pleasure; I captured thee, for this was my desire; I bound thee, and I rejoice in thy bonds; I have wounded thee, that thou mayst be united to Me. If I gave thee blows, it was that I might be possessed of thee."

A Krishna Legend

In India we find the same idea expressed in some of the love lyrics of Chandidas and Vidyapati, who lived five hundred years ago and were the Dioscuri of the Vaisnava dawn. The wonderful songs of these "Minnesingers of the Holy Spirit" are still an inspiration to the spiritually-minded in Bengal. I shall give here a verse or two in translation.

It is Radha, the timid neophyte, speaking: "Ah! Krishna may not, must not touch me. He is so rough and rampant. Mon Dieu! I am terribly afraid." And when Shri Krishna has possessed her by main force, she cries out in agony to her maidens: "Oh, dear, dear! What a night of pain! What trepidation! What tribulation! What eager graspings! What ruthless hustlings—as if He would drain my very life out of me! Never more—oh, never, never!"

The *Bidagdha Madhava* of Rupa Goswami puts the same idea rather more delicately :

“ Oh Beautiful One ! Thou lodgest in my heart. For fear of Thee, in whatever quarter I fly, Thou bring'st me back by main force.”

But the better and truer version of the Krishna-and-Radha legend is as follows :

Radha, a simple artless maiden, chances one day to cast her eyes on Krishna and is smitten with love of Him at first sight. Presently, she pants and sighs after Him alone and feels the intensest longing to meet her Beloved. As the parched deer thirsteth for the water brook, so her heart thirsteth for Krishna. She says in thought, what a Christian mystic, St. John of the Cross, has said in words :

“ I will draw near to Thee in silence and will uncover Thy feet that it may please Thee to unite me to Thyself, making my soul Thy bride. I will rejoice in nothing till I am in Thine arms.”

On his part, is Krishna indifferent? No. He fully reciprocates Radha's love, and on His side ardently longs to draw her unto Himself. For, as we say in Bengal, to raise a clap a single palm is not sufficient, you require a pair. Thus does the law of divine osmosis work, and when the time is ripe He sounds the notes on His magic flute—*jagau Kalam bāmadrisam manoharam*—calling Radha to the place of assignation. Radha, hearing the Call Divine, goes out on *Abhisara*. She puts on her finest apparel—*Shilaya Nila Nicholam*, stains her delicate feet with *yabaka* and hangs a pearl necklet of the purest ray serene on her neck—

Gimaka Gajamati Hara. Decked thus, she sallies forth, to the country of the Soul !

Upon an obscure night,
Fevered with love's anxiety.
(O hapless heavy plight !)
I went, none seeing me.

So the Lover and the Beloved meet
and oh, the ecstasy of that meeting !

All things I then forgot.
My cheek on Him who for wooing came.
All ceased and I was not.

Radha's Suffering

But affirmation has inevitably to be paid for by negation. So this union between Radha and Krishna proves transient. Presently the Light withdraws and what the mystics call “ the Dark Night of the Soul ” sets in. In our legend, Krishna leaves Radha and Brindaban and departs for Mathura ; and then Radha suffers the intensest agony of soul and is overwhelmed with darkness and distress and despair unspeakable. This is technically called *Biraha*—the “ period of destitution.” In this ecstasy of deprivation, she calls out in the intervals of her swooning madness : *Kwa Nanda Kula Chandramā, Kwa Shikhi Chandrikalan-Kritih !* But though God has now utterly withdrawn Himself and, as it were, completely forsaken the devotee, “ acting as if there were a wall erected between Himself and the devotee,”¹ the devotee tenaciously clings to Him with “ utter acquiescence in the large and hidden purposes of the Divine Will,” and says, as Radha does : “ Whether He hugs me to His bosom or tramples me with His feet—whatever He

¹ Meister Eckhart.

does to me or by me—He is my one and only beloved.” Therefore, though Krishna has withdrawn His presence—never perhaps to manifest Himself again—Radha waits for aeons “with lovely faith for His coming who is the Fire of Love,” and alternates between hope and fear, between exaltation and destitution.

Seeking Her Beloved

The final and crowning act of this love-drama is staged at Pravasa, near Dwarka. Thirty-six years have elapsed since the Kurukshetra battle was fought and won, and Sri Krishna is preparing to end His earthly *Lila*. He is now the chief of the Yadu clan, which rules in Saurashtra. He has announced a great Vedic sacrifice (*Yagna*) to take place at Pravasa, to which everybody is invited—except poor desolate Radha at Brindaban and her companion Gopis. In spite of the passage of years, Radha is still young; so are the Gopis. Can age wither or custom stale the lovers of God? On them He confers the unasked boon of perennial youthfulness.

Well, mighty preparations are forward at Pravasa for the great sacrifice. All Bharatavarsa is astir, even that sleepy hollow Brindaban, which has remained in a state of stupor all these many years since Krishna left it for Mathura, never to return. Nanda, the chief of the cowherds of Brindaban—the putative father of Sri Krishna: is He not aptly called Go-pala?—and his consort Yasoda and the whole clan, having received formal letters of invitation, are on the move for Pravasa in their vehicles, taking with them fit offerings for the Lord.

But what about Radha and her companion Gopis? They have not been invited. Apparently they are not wanted, should they go? It seems they are about to start. They, especially Radha, must indeed go to Pravasa to meet her Beloved—invitation or no invitation—though public opinion jeers at, ridicules, this glaring departure from convention. But there is the almighty urge within her, and this may, after all, be the last opportunity! By this time the others have left and no cars or carts are at hand. “Let us go on foot and in our rags,” cries Radha, and she starts in her beggar’s habiliments, for she is now bereft of all—a truly “naughted” soul—*Kangalini*. What a contrast to her *Abhisara* a few years ago, when she went by appointment to the place of assignation decked in her most resplendent finery to meet her Lover!

The Lovers Embrace

After a toilsome journey on foot, she arrives at long last at Pravasa. There is a great crowd assembled—rajas and maharajas, sages and saints, big merchants and bigger industrials—all invited guests, and she an outcaste and uninvited! She proceeds in trepidation to the gate of the huge enclosure where the big sacrifice is being performed. Of course Sri Krishna is the central figure, the *yajamana*, and He is surrounded by *Ritvigs* of sorts, each doing his bit. Radha would feign go in and have a distant peep at her Beloved. But the doorkeepers bar the way. “What impudence! The beggar woman in rags! She wants to enter where the Lord of the World sits in His glory!” So

they pull and push and turn her away, and Radha falls down in a dead faint. At once the law of divine osmosis comes into operation, and a wireless reaches Sri Krishna. Rising instantly, he would run to the gate. But the priests, proficient in ritualist formulae but not at all conversant with affairs of the heart, try to hold Him down. "Mighty Lord! Now is the moment for *Purnahuti*, the crowning act of the long sacrifice. If you stir now, the whole thing will turn into a fiasco. Give us a few brief seconds

—for the sake of Prajapati, the Lord of the Sacrifice!"

But Sri Krishna heeds not. He brushes the priests aside and runs to the gate of the mandapa and takes up the swooning figure of Radha in a loving, lasting embrace. Thus the Lover and the Beloved are finally "at-oned," unified, and the law of Love is fulfilled—Radha being merged, absorbed, engulfed in the Divine Life, like a drop of dew in the shining sea. Thereafter she may live, yet not she but the God in her (Rajejac). *Nā So Ramana Nā haṁ ramanī.*

YOUR KINGSHIP

You do not merely learn of kingship from the kings of men, you learn of kingship from the kings of the mineral kingdom, the vegetable kingdom, the animal kingdom itself, from the kings of the Deva and other kingdoms around you. Wherever there is kingship, there you can learn from it. Enter then into the kingship of your physical heritage wherever you can, drink in all its splendours and the majesty of its reflection of God's guidance and so stimulate that guidance in yourselves. Among other things, draw near to our Mother Earth, rejoice in her, take her near to you, and she will help to give you your heart's desire.

—G.S.A.

TWO ELEMENTS

This is a specimen of poetry by a young citizen of the United States of America. It is only one specimen of very many showing that there is widespread literary capacity and aspirational power among American youth.

A THOUSAND times have I resolved to cease
This constant restless questioning of Death—
Whether the wild heart bows at last to Peace,
Whether the soul survives the futile breath
So soon dispersed and lost. I have declared
That I shall learn to live by bread alone,
Forget the spirit, hopelessly ensnared
In its ephemeral house of flesh and bone.
Yet in me is a ceaseless battle waged
Between eternal fire and heavy clay,
Nor will the spirit bow to Death, still caged
In walls of living flesh. Must death betray them both
And all their longing be in vain,
Or shall this singing heart of fire remain ?

What tho' the eyes insensate close at last
To look no more on beauty, and the ears
Lie deaf to song. Beauty is never past,
It comes in smiles, returns again in tears,
It will not perish, though the jewelled brain
Is dulled by earth. It lives in passing things,
The gentle brush of sweeping summer rain,
A swallow's flight on curved and satin wings.
It lives—and I am in the quiet fall
Of rain—the sun-flecked wings—the veering flight—
I am a surge of music ; I am all
The ragged-blue-fringed shadows of the night,
Mine the inconstant wind's wild happiness,
And all my soul a part of loveliness.

Must it then die, this soul, this gleaming thing
Of fire and silver, moved by every breeze
That touches it with gentle breath to sing
Strange flights of melody ? The autumn trees
Will flaunt their scarlet and the snow will fall,
And always songs will stir, and always hearts
Will rise exultant, answering the call
Of youth and spring, and when the spring departs
Bright summer will requite them. And my voice

Which is a part of beauty shall not die,
 It will return with autum, to rejoice
 Again, and spring shall hear its last glad cry
 Fade to a song of summer. This I know :
 Life shall remain with me, who love it so.

Oh Life, how utterly do I belong
 To You, who breathed in me a living flame
 That henceforth I may spend my days in song—
 A wild ecstatic music, never tame.
 I cannot cast you out and bow my head,
 So proud it is, and say that all is dust,
 And dust will smother fire and leave instead
 Cold embers. I believe because I must,
 My body is the reed, the empty grass ;
 Myself the tune blown through its hollowness.
 And when the reed is gone, the song will pass
 Into the sweeping wind's wild loveliness,
 To be a part of earth and sky and sea
 And listening hearts that know its melody.

B.L.S.

A LIVING ROAD

The Master of the Road respects us
 Always respects us, always and everywhere.
 He knows the experiences we meet,
 He knows the people we meet, on the Road.
 What matters is *how* we walk the Road,
 Friends and so-called enemies are both our teachers—on the Road.
 We *can* walk the Road with dignity.

My deeds are the stones of the Road I travel,
 I make the Road as I go.
 These " stones " shaped by my thoughts and emotions
 Are good or ill as I sow.

My Road leads on through light and night.
 But presently this stretch will end
 And another begin, but not on earth,
 With a quiet stretch of fresh green turf,
 And after a while turn to earth again.

Life as a Road is experience,
 We reap just what we sow.

A. G. PAPE

A Simple Approach to "The Secret Doctrine"

BY JOSEPHINE RANSOM

From a high elevation Mrs. Ransom views the development of the Monad and the Elements through which he manifests on this Earth—the "immaculate pilgrim" descending into self-conscious existence and reascending into the Bliss beyond Nirvana.

The Spark and the Flame

Stanza VII, 5. In the *Personality* the "Spark" is the Monad plus Manas (Mind) linked by Fohat to the Flame, Ātmā-Buddhi. "The Spark" animates all the kingdoms in turn, before it enters into and informs Divine Man, between whom and his predecessor, animal man, there is all the difference in the world." (I, 259).

The Monad, or real Jiva, as a Ray or Breath of the Absoluteness, is "shot down by the Law of Evolution into the lowest form of matter," and after a sevenfold gyration is encased in that type of matter which in the Fourth Round becomes a mineral or stone, and

"creeps out of it, say, as a lichen." Passing through all the forms of vegetable into animal matter, it reaches the point at which it is the germ of the animal that will become the "physical" man. All this is very tenuous, that is, "formless" as matter and "senseless" as consciousness. In addition to the material needed for its future human form the Monad requires (a) a spiritual model for that material to shape itself into; (b) an intelligent consciousness, to guide its evolution and progress. Yet two more things are needed: the two middle principles of the *sentient* Life of the irrational animal, and the Human Soul. It is only when man separates

THE STANZAS OF DZYZAN

VII, 5. The Spark hangs from the Flame by the finest thread of Fohat. It journeys through the Seven Worlds of Māyā. It stops in the First, and is a Metal and a Stone; it passes into the Second, and behold—a Plant; the Plant whirls through seven changes and becomes a Sacred Animal. From the combined attributes of these, Manu, the Thinker, is formed. Who forms him? The Seven Lives and the One Life. Who completes him? The Fivefold Lha. And who perfects the last Body? Fish, Sin, and Soma. . . .

into male and female that he is endowed with this conscious, rational individual Soul (Manas).

Rounds and Elements

Then follows a description of the organization in each Round of the Elements which are necessary to the expression of human Principles.

First Round. Fire alone is One on the plane of the one Reality; on that of Manifested Being its particles are Fiery Lives which live and have their being at the expense of every other Life that they consume, therefore they are named the "Devourers"; but they are also "Builders" of every visible thing in this Universe. As Destroyers these Lives disintegrate the germs of other Lives, in this case probably a previous "substance" or material. What remains of this Primordial Substance is the Sun which "is the body of those Spirits themselves" and their very essence. Our physical light is the manifestation on our plane, and the reflected radiance, of the Divine Light, emanating from the collective Body of those who are called the "Lights" and the "Flames." They rob primeval matter of its vitality. The Devourers then differentiate out of this disintegrated substance, by a peculiar process of segregation, the "Fire Atoms," which become "Life Germs," and these aggregate according to the laws of cohesion and affinity. These "Life-Germs" produce "Lives" (vitality) of another kind, called Fire-Lives (to be distinguished from "Fiery Lives"), which work on the structure of our Globes. For the Fiery Lives are the seventh and highest sub-division of the plane of matter, and correspond

in the individual with the One Life of the Universe, though only on that plane of matter. The microbes of Science are the first and lowest sub-division on the second plane—that of material Prana, or Life.

The "Fiery Lives" first manifested as cold luminous Fire, which formed the "Curds in Space." These fought, and a great heat was developed by the encountering and collision, which produced rotation. Eventually, the Earth Globe of this Round was formed into a sphere having no solidity, no qualifications, save a cold brightness, no form and no colour. It was fiery, cool and radiant, as were the ethereal men and animals during the First Round.

This prepared material of the First Round is called Akasha and is the material cause of sound, its *one single property*. This Sound is the Verbum, or Word of the Logos. Everything in nature is progressing steadily, it is ever *becoming*, as it has to evolve, progress and increase to the manvantaric end and mineral, vegetable and human life is always adapting its organisms to the then reigning Elements. By the end of its period the First Round had developed one Compound Element—Fire—and a nature and a humanity in one aspect of Nature—a "one-dimensional space," or rather, the characteristic of matter was one-dimensional in Space. The qualities, "the characteristics of matter, must clearly bear a direct relation always to the senses of man." (I, 272).

The Second Round. This Round developed a second Element, Air, and its "humanity" was adapted to this condition of Nature. It was a "two-dimensional" species. The

Earth Globe of this Round was luminous, more dense and heavy. Hitherto it was only a foetus in the matrix of Space, now it began its real existence and developed individual sentient Life.

Third Round. The Centres of Consciousness destined to develop into humanity as we know it, arrived at a perception of the third Element, Water. A third "dimension" was added.

The Earth Materializes

Fourth Round. To the three other Elements in their present transformation, this Round has added Earth, but none of them were then as they are now. The gaseous fluids and plastic forms of our Globe were transformed into the hard, crusted, grossly material sphere we are now living on. Earth has reached its fourth Principle. It is in its Kamarupic state. It will reach its true ultimate form, the body-shell, only towards the end of the Manvantara, after the Seventh Round, when it will be formed of matter in its essential form. Since there are five senses of man by this time, matter has therefore five characteristics: extension, colour, motion (molecules), taste and smell. The next will be a sixth characteristic—"permeability"—and will correspond to what may be called "normal clairvoyance."

Fifth Round. Apparently the Higher Mind develops to perfection in this Round and is expressed through an appropriate constitution of man. There will be new Revealers of Truth. The anthropoid apes are destined to pass into the lowest human forms in this Round.

"The fifth Element, Ether—the gross body of Ākāsha, if it can be called even that—will, by becoming a familiar fact of Nature to all men . . . cease to be, as at present, hypothetical." "Only during that Round will those senses, the growth and development of which Ākāsha subserves, be susceptible of a complete expansion . . . a *partial* familiarity with the characteristic of matter—permeability—which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round." (I, 278) This fifth Element will become visible towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth.

Sixth Round. The Buddhic principle, Intuition, will be developed in this Round. But all connected with it is normally beyond the range of our perception, though, as we have said, the Buddha and the first Shankarācharya had developed its characteristics.

Seventh Round. Presentments of the Sixth and Seventh Rounds will appear during the Sixth and Seventh Races of this Round. In the Seventh Round, presumably, Ātmā will be fully developed. Spirit and Matter are re-united in the Seventh Race of the Seventh Round. All "matter" is "reabsorbed once more into the One Element, the spirits of men becoming Nirvānis, and the elements of everything else becoming again what they were before—Protyle or Undifferentiated Substance." It is the Seventh Day, the Sabbath, which means Rest, or Nirvāna. (I, 260). But man, even in this stage, will not be wiser than

the Beings who brought the changeless traditions of Occult or Divine Science to Earth in prehistoric times. (I, 562).

The Immaculate Pilgrim

Stanza VII, 6. This Shloka stresses that each incarnation of the shadow (Man) makes stronger the link with his Silent Watcher, the Monad, which "is an individual Dhyān Chohan, distinct from others, with a kind of spiritual Individuality of its own." (I, 285). Here is suggested Man's supreme Self, Ātmā, and his supreme Body or vehicle (Buddhi), not the later more restricted human principles known by these names. And also—the Monad is Man in the sense that he is developing, as a composite Being, into a Dhyān Chohan Host, to be a prototype in some future Universe.

Stanza VII, 7. In a few swift flaming words this Stanza closes the long and intricate story of involving the Monad in vehicles. It is emphasized that the "Watchers," Monads, who are, or form, the Body of the Dhyān Chohans, the spiritual Egos or Ātmic natures of man, and the psychical and material bodies, will be at Pralaya all reduced to

their original principle. "Everything will have re-entered the Great Breath."

Four points are reiterated: (1) That Spirit and Matter are two aspects of the one Consciousness, differing only in degree of expression; (2) That the Monad is the true *Self* rooted always in the Dhyān Chohānic Body; (3) That *Man*, the Monad's vehicle, is compounded of his inner principles given him by the Gods from their own essence; (4) That Matter is gradually transformed into its original principles, but organized into use for individualization when the time is ripe.

Just as we have been instructed in this cycle, so in the next great Manvantara will the men of our own Life-Cycle become "the instructors and guides of a Mankind whose Monads may now be still imprisoned—semi-conscious—in the most intellectual of the animal kingdom, while their lower principles may be animating, perhaps, the highest specimens of the vegetable world." (I, 288).

Thus proceed the great cycles of septenary evolution, each realm the microcosm of its preceding macrocosm. "The same for the Universe,

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VII, 6. From the First-born the Thread between the Silent Watcher and his Shadow becomes more strong and radiant with every Change. The morning Sunlight has changed into noon-day glory. . . .

VII, 7. "This is thy present Wheel," said the Flame to the Spark. "Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my Vahan to the Day 'Be With Us,' when thou shalt re-become myself and others, thyself and me." Then the Builders, having donned their first Clothing, descend on radiant Earth and reign over Men—who are themselves. . . .

which manifests periodically, for purposes of the collective progress of the countless Lives, the outbreathings of the One Life; in order that, through the Ever-Becoming, every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal: that each atom, we say, may reach, *through individual merits and efforts*, that plane where it rebecomes the One Unconditioned ALL." (I, 288).

The "immaculate" Pilgrim descends and walks the weary "Road" and suffers in every form of Life and Being, and now ascends the uphill path, "the martyrdom of self-conscious existence." He *de-*

scends and sacrifices himself (spirit) to himself (matter) in order to redeem all creatures, to resurrect from the Many into the One Life. Then he *ascends* into the Bliss of the Paranirvāna (beyond Nirvāna) where he reigns unconditionally, and will redescend at the next Great Cycle. (I, 288-9).

So closes our study of Vol. I. The remainder and larger portion of the Volume is a "summing up," an expounding in greater detail the mighty march of events which have been summarized in these few pages. Many explanations are given of the truths that lie behind religions, rites, symbols and traditions, the truths which, however veiled in allegory or misunderstood, are the occult story of creation, of Man's becoming, of his destiny, and of his ascension homewards to Godhead.

This article completes the present series, which have appeared in THE THEOSOPHIST, January, February, March 1937, and July, August, September 1938.

LOVER OF ALL

The Master can hold himself as centre, while yet able to share consciousness with all else. . . He is conscious on every plane, Saviour and Lover of all that lives.—ANNIE BESANT.

A National Survey of America

A reviewer in the crow's nest at Olcott, headquarters of The Theosophical Society in the United States of America, surveys the advancing political and cultural movements within this wonderful nation in the twelve months ended June 1938.

The Democratic Ideal

WITHIN the year there has been a change in the thinking of the American people. A year ago they believed their most serious national problem was one of economic security. Today, observing the happenings abroad, they consider the major issue as lying in Democracy itself, believing that a challenge has been made, at least by implication. In the totalitarian States people have given up liberty, hoping to find security and plenty under centralized leadership. One of the major contributions of the United States to the world way well lie in the facing of the issue between democracy and dictatorship and in winning through to economic liberty. "In the pursuit of liberty itself we shall find the only security that is secure." (Coyle in *The American Way*.)

President Roosevelt continues as champion of the democratic way and, as well, of the people of his country as against over-centralized financial power. In his Message to Congress on 3rd January 1938 he said:

"As a nation we have rejected any radical revolutionary programme. For a permanent correction of grave weaknesses in our economic system we have relied on new applications of old democratic processes."

He said further: "Unhappy events abroad have retaught us two simple truths about the liberty of a democratic people. The first truth is that the liberty of a democracy is not safe if the people tolerate the growth of private power to a point where it becomes stronger than their democratic State itself. . . The second truth is that the liberty of a democracy is not safe if its business system does not provide employment and produce and distribute goods in such a way as to sustain an acceptable standard of living. . . Both lessons hit home. Among us today a concentration of private power without equal in history is growing."

Perhaps because President Roosevelt is constantly calling attention to the concentration of wealth and power, his enemies have in turn accused him of seeking a concentration of power in his own hands, so that he recently felt it expedient to announce through the press: "I have no desire to become a dictator. I have none of the qualities which are requisite to become a dictator."

The Administration continues its efforts to absorb the vast numbers of unemployed in Public Works projects, and to give material aid to the needy. To get first-hand information as to the number of unemployed, a census, directed from Washington and delivered by mail

to every family in the United States, revealed that there were yet 11,000,000 unemployed in February 1938. All previous figures had been given as estimates: this was the first systematic attempt to get the facts.

In a continuous effort to ameliorate this condition the Administration advocates further giving of relief, further extension of credit, and the building up of purchasing power by providing new work. Work plans to this end include extensive slum clearance projects, flood control, and the erection of many needed civic and federal buildings.

The President received the most serious setback since he took office in the whirlwind campaign against and defeat of his Reorganization Bill designed to simplify the administration of government. Observers are still a bit mystified at the virulence of the attack on the Bill, but seem inclined to attribute it mainly to politics. Be that as it may, it is more significant than the defeat of the supreme Court proposal in 1937, and it brought about a split in the liberal bloc in Washington which would have been unthinkable a year ago. It must not be supposed, however, that these apparent setbacks foretell any majority change in the political colouring of the country as a whole.

State Cooperation

Until recently there has been in this country a serious gap between State and Federal governmental obligations, so that a sort of no-man's-land existed in which inefficiency and even crime could flourish. In the past few years excellent progress has been made in cooperation between States which

have identical problems, through the formation and extension of various Councils of State Governments called familiarly "Cosgo." The rapid spread of this new form of cooperation is indicated by the fact that at the present time all but seven States in the Union belong to one or another of these State Councils.

Third Party Attempt

Senator La Follette, liberal of Wisconsin, announced the formation of a new party under his leadership, making a bid for votes in the 1940 Presidential election. The party proposes:

1. Government control and ownership of money and credit.
2. Restoration of the right of every American to earn his own living.
3. Granting to the Executive branch the power to get things done and guaranteeing against abuse of such powers.
4. Security for those who work.

It is extremely doubtful whether this movement will develop into a separate party. It is more likely to become merely a political bloc, and through adjustment and compromise to lead its adherents to support the platform of the major Democratic Party.

Senator La Follette says emphatically that the nation needs production of wealth on a scale commensurate with opportunities rather than on distribution of income.

International Relations

In March 1938 the United States appealed to twenty-nine nations for a cooperative effort to aid refugees from Europe, and especially

from Austria. As England has been the haven of the oppressed for many years, so may the United States be in these troubled times.

The American neutrality policy formulated to avoid the errors of 1914-17 continues in effect, but under divided opinion. While one school of thought considers it adequate inasmuch as it keeps the country free from entanglements, another contends that this very policy denies aid to the weaker nations which are victims of aggression, while permitting stronger, aggressor nations to secure all the materials of war which they can pay for and ship from our ports, thus nullifying the true neutrality which is the American objective. A shrewd observer recently referred to the "quadruple alliance of Hitler, Mussolini, Franco, and non-intervention." Real neutrality in the interest of world peace is the American objective.

Cultural Life

Cultural trends foreshadow the future of the American people. The restless, eager search for truth is unending in every department of knowledge. The numerous tests, intelligence, musical, etc., applied to students and employees are an outcome of the desire to explore the unknown depths of hidden potentialities far more than a mere wish to evaluate capacity.

Future-dominated as the Americans are, they have as yet acquired few of the traditions and conventions that make for self-assured poise and an easy skill in leisure enjoyment. On the other hand, intensity of purpose, flexibility of method, and warm human sympathy are taking them ever nearer

their goal—the blending of heart and mind in a new principle of Understanding.¹

Architecture

Architecture appears now to have reached that "strip-tease" phase recommended by Louis Sullivan some forty years ago when he said: "It would be greatly for our aesthetic good if we should refrain from the use of ornament for a period of years, in order that our thoughts might be concentrated acutely upon the production of buildings well-formed and comely in the nude."

This change has been brought about through economic necessity rather than as a result of conscious effort. Though the Government may be lavish with the taxpayers' money in hard times as in good, the business man has always to consider the return on his investment, and since the great depression he has refused to waste money on architects' dewdabs when he could get what he required to meet his needs from the structural engineer. The growing power and importance of this functionary in a field which had been the architects' own has converted the latter to the new attitude and given rise to what goes by the name of "functional" architecture, the ideal of which is the machine, wherein the function develops the form, and the form expresses the function.

Although in this new architecture grace and opulence are lacking, bare

¹ This item under "Cultural Life" from the *International Theosophical Year Book—1938* is approved by the authors of this Survey as briefly covering America's cultural life today. It is reproduced here to complete the picture.

and meagre as it may be, it represents a step in the right direction, being the outgrowth of necessity, an expression of modernity, no longer reminiscent of a past which is not ours. At last we are going somewhere instead of continuing to revolve in circles represented by the aping of this style or of that.

Frank Lloyd Wright, a pupil (but not a disciple) of Louis Sullivan, has been and is the chief inspirer and exemplar of the new attitude, so instead of multiplying examples I shall cite the recent work of this one man, as illustrated in a special issue of *The Architectural Forum*; and in particular his building for the S. C. Johnson Company of Racine, in which he carries to its logical ultimate the use of what he calls dendriform columns, with results both practical and beautiful.

The preoccupation of architects and city planners with large-scale housing projects has been increasingly marked during the past year, and in general there has been an intention of consciousness upon the problem of "shelter," as evinced by the large number of popular magazines devoted to this subject in all its phases. And though we lag far behind most European countries in the matter of cooperative and governmental housing, the year has witnessed specific efforts at slum elimination and replacement, and the rescue of the small householder from the loan shark and the speculative builder.

Two distinguished advocates and practitioners of the new architecture have visited our shores; Meis van der Rohe, and Walter Gropius, of Bauhaus fame. Both represent a vital reaction to the chaotic con-

fusion of the past—a vigorous attempt to rid us of those hopeless narcotics, and both are sincere seekers for a true expression of the life of the time.

Paul Phillipe Cret was awarded the Gold Medal of the American Institute of Architects. His most representative building is the Folger Library, in Washington. Dr. Ralph Walker, in presenting the medal, declared it to be "far in advance of all modern building in Washington, and in the exquisite design-relationship to sculpture and to nature, even though that nature is formalized, and is only primarily that of a flat city lot."

Sculpture

The Architectural League of New York awarded its Silver Medal in Sculpture to Carl Milles, for his Peace Memorial in the St. Paul City Hall and Ramsay County Court House. This is in the form of a gigantic figure of an American Indian in onyx, made to appear as an emanation, so to speak, of the smoke of the peace-pipes of the circle of warriors which constitute the figure's base. The memorial is splendidly placed in a lofty corridor and at the end of a vista. Lighted from concealed sources and made to revolve slowly, it introduces into sculptural art the elements of light and mobility.

Another important work of the year, not yet, indeed, entirely completed, is the sculptural embellishment of Boulder Dam, Colorado, the work of Oskar Hansen. The outstanding feature of his scheme is a pair of cast bronze nude figures of heroic size, seated, but with their wings towering vertically to a height

of fifty feet above them, as though poised for flight. Between the two is a lofty flagpole, the three units being bound into a single composition by means of a base and pedestals of massive polished granite blocks. The background is the living rock, and the foreground an ample platform the floor of which is inlaid with the zodiacal signs and stars of varying magnitudes disposed with relation to a circumscribing circle representative of that "Great Year" (marked by the precession of the equinoxes) made up of 25,800 solar years. Upon this circle the elapsed time from the first recorded ruler of Egypt to the Roosevelt regime and the building of Boulder Dam is represented by the merest marked-off segment, yet within it transpired all recorded history. This is a notable conception, worthily carried out. The Guardians I take to represent perfected man, for they are of the androgynous type, of noble mien and presence, their wings symbolizing potency in the spiritual realm.

A third work deserving mention, though of an antecedent year, is Lee Lawrie's bronze figure in the forecourt of the International Building of Rockefeller Centre, New York, representing Atlas, on a high granite pedestal, bowed under the burden of the universe, of which, according to ancient Greek mythology he is the sustainer, the same being symbolized by a gigantic armillary sphere. The outstanding merit of this work is architectural rather than sculptural, the circular lines of the great sphere contrasting so satisfactorily with the uncompromisingly rectilinear character of the surrounding architecture. The

environment of the figure greatly enhances its effectiveness, as it, in turn, lends dignity to an otherwise unimpressive little quadrangle. This is as it should be, and shows how well Lawrie has profited by his training under Bertram Goodhue, surely one of the finest architects this country has ever produced. In the Nebraska State Capitol, designed by him, with the sculpture by Lawrie, he achieved a synthesis of the two arts unmatched anywhere else in the country on such a scale.

The Drama

The commercial theatre, as epitomized in the Broadway season, has made some notable contributions to the drama during the past year. The urbane, sophisticated, "well-made" play of such dramatists as Herbert Lonsdale and Somerset Maugham has suffered eclipse by the more unconventional offerings of younger men with more sensitive social consciences, more ardour, and employing freer forms of art—Clifford Odets, author of *Waiting for Lefty* and *Golden Boy*, and Thornton Wilder, author of *Our Town*, for example. It is significant that the plays which have succeeded best are those dealing with what might be called "spiritual" themes, some of them involving the supernatural. *Shadow and Substance*, *Star Wagon*, *Father Malacky's Miracle*, *On Borrowed Time*, were all of this order, not to mention *Our Town* again, in which the action continues into the after-death life of some of the characters.

This play, and the Mercury Theatre production of *Julius Caesar* were performed on a stripped stage, and without scenery, yet both were

phenomenally successful. This is an indication of the tendency already noted in architecture, to strip away all unessentials—a return to the proverbial “three boards and a passion.” Of course this is a transitional stage only, in both cases, but one necessary for the breaking down of outworn forms and conventions, which must be done away with in order to give the new ideas room to move about.

The frank, fearless and sometimes humorous criticism of contemporary life—political, social, economic, which is one sure sign of a *living* theatre, found forceful or felicitous expression in *I'd Rather Be Right*, *Pins and Needles*, and *The Living Newspaper*. In these, things customarily considered sacrosanct—from the President and the Supreme Court right down the line—were satirized, and their false solemnities purged by cathartic laughter.

The year has witnessed the emergence of what may perhaps prove a new art form, already many years in the making. Walt Disney's *Snow White and the Seven Dwarfs*, the first animated cartoon to constitute an entire evening's entertainment, has been so successful as to break all records; but it is doubtful if the millions who have been charmed by it realize the true significance of Disney's achievement. Although it follows along the familiar lines of those other animated cartoons developed by the newspaper comic strip, it is sufficiently different from them to mark the emergence of what is really a new art form from the tyranny of the merely funny—the groove in which it happened to start, and in which it had been run-

ning until the advent of *Snow White and the Seven Dwarfs*.

This order of animated pictures adds another dimension to pictorial art—the *time* dimension, which is the *fourth* dimension. It is the binding of time to do the artist's bidding; he is at last able to make the creatures of his fancy move and speak. Nothing more notable has happened in the field of art during the past year than the liberation of a new and marvellous vehicle of aesthetic expression from the thralldom of slapstick comedy where it had been held until *Snow White* liberated it.

Science and Invention

The year has witnessed increasing appreciation of the fact that Science and Invention must be made to work for social progress and international cooperation and goodwill, instead of for mere material advancement. The Washington Award, bestowed this year on Dr. F. G. Cottrell, “for his social vision in dedicating to the perpetuation of research” a large part of the earnings from his inventions, is symptomatic of this fact. Research institutes, government bureaus, “international hookups” via the radio, all tend toward this social aim. Flood control, scientific farming, soil conservation, socialized medicine, are some of its phases. Recently, the work of the Science Advisory Board has shown the way to greater cooperation between science and government for the commonweal.

Plans were announced for the largest “atom-smasher” so far built, by whose help, it was hoped, valuable data on the structure of

matter and the transmutation of the elements would be secured. A new method of weather-observation was inaugurated when two "robot observers" were installed in California and Alaska, floating in balloons high above the earth, sending down radio-meteorographs which would provide the minute-to-minute information so necessary, particularly, for accurate airport weather-forecasting.

The study of "brain waves" proceeds apace, leading to new concepts of nervous activity; in a direction (it might be said parenthetically) which foreshadows agreement with some basic occult views.

A comparatively large-scale method for the separation of the heavy isotope of Nitrogen was for the first time developed by Professor H. C. Urey, Nobel Prizewinner and discoverer of "heavy water." This development, it is hoped, will materially assist in the study of bodily processes, in which Nitrogen plays an important part.

Dr. W. M. Stanley of the Rockefeller Institute received the award of the American Association for the Advancement of Science for his work on virus diseases and for his demonstration that a virus is not an invisible living organism but a giant protein molecule of non-living matter. This discovery "provides a new scientific approach to the study of all virus diseases—including influenza, infantile paralysis, encephalitis, measles, smallpox, yellow fever, and the common cold."

Columbia University was host to the First International Conference on Fever Therapy, to survey the

progress made in the artificial induction of fever for curative purposes. Such progress has so far been most marked in the treatment of venereal diseases.

In the intellectual implications of science, the recognition continues in some quarters that science is necessarily honeycombed with dogmatism, because of its increasing specialization, as a result of which scientific presentations are often unverifiable and must be taken on faith like any theology ("The New Dogmatism," *Scientific Monthly*, Oct. 1937). Some psychologists similarly criticize the "behaviourism" that would deny the reality of mind and consciousness in favour of merely objective phenomena (cf. Dr. B. R. Simpson, *ibid.*, May 1938).

On the positive side, there is increasing appreciation of the fact that the unorthodox sciences also have or have had in the past a basically true insight into certain phases of activity. This is most obviously true in the modern study of the atom (Lord Rutherford, *The Newer Alchemy*, and J. Read, *Prelude to Chemistry*, Macmillan), and in modern psychology and parapsychology (J. B. Rhine, *New Frontiers of the Mind*, Farrar & Rinehart.)

It is also expressed or implied in the study of solar influence (H. T. Stetson, *Sunspots and Their Effects*, McGraw-Hill), while the theory of relativity continues to make much revision necessary in our cosmic conceptions, some of it in harmony with occult theory (Millikan and others, *Time and Its Mysteries*, N. Y. University: Eddington, *Relativity Theory and Protons and Electrons*, Macmillan).

Sir James Jeans' *Science and Music* (Macmillan) suggests a Pythagorean approach, while, on the other hand, W. L. Bragg's *Atomic Structure of Minerals* (Cornell) recalls the fact that a correlation between the atomic structures of modern science and those described in *Occult Chemistry* is still lacking.

Press and Radio

The field of Radio continues to be one of the wonders of the age, though often taken as a matter of course. Its contributions to the dissemination of culture are enormous. The best symphonies and operas are brought to millions; university lectures and discussions, dramatizations of scientific lore by the Smithsonian Institute, broadcasts of Open Forums of vital issues of the day, popularizations by the Zenith Foundation of Dr. Rhine's work on extra-sensory perception, are some of the benefits received. The turn of the year saw the inauguration in Boston of the short-wave station WIXAL, for the international dissemination of cosmic data and scientific news—a new type of scientific journal—and dedicated to the encouragement and co-ordination of the work of scientifically-minded laymen everywhere. It operates on 20,000 watts and can be heard in practically all parts of the world.

Since the 1936 presidential election, when unprecedented numbers of people voted for President Roosevelt while the press almost solidly opposed him, discussion of the value of sources of information has been fairly constant. A Convention of Newspaper Publishers held in 1938 simply accentuated the widening

gap which exists between opinions voiced through the press and the facts of American life.

The magazine *Fortune* conducted a survey to learn which sources of information were preferred by the American people. Radio was shown to be coming to the fore in this regard with astonishing speed, though readers still outnumber listeners two to one. Readers were found to be on the whole more belligerent than the listeners, though listeners favour a strong foreign policy.

It was found that Americans particularly like the synthesis of world news which is given by radio commentators, a fact which seems significant, and they appear to prefer fact to opinion.

Education

A report has been made this year of an experiment in "education for character" which has been going on for the past fourteen years in Alabama under the guidance of Dr. Charles B. Glenn. The experiment covers the twelve years of grammar and high schools, stressing in every department one virtue per year—courtesy, thrift, work, etc. Two years ago the first young people who all had twelve years under this regime were graduated. Reports are most encouraging. Youthful crime and delinquency have decreased in such numbers as to cause educators everywhere to give serious heed. And willingness to work in other than "white collar" jobs has a deep economic significance.

Aviation

During 1938 there have been thirty thousand miles of airlines on scheduled operation, carrying one

million passengers and eighteen million pounds of freight a total distance of ten million miles.

A non-stop flight from California to Virginia was made in ten hours.

A great and significant step forward was made by Army Aviation which developed the substratosphere plane XC—35 with supercharged pressure cabin fit for passenger service. It flies as high as 20,000 feet, but the inside pressure equals that at 12,000 feet. Temperature outside ranges from 100 degrees above to

54 degrees below zero F.; but inside temperature varies only from 50 to 70 degrees F. The ship has already flown thousands of miles.

Religion

The trend towards unity and cooperation was evidenced in 1938 by the numerous Conferences of Jews, Catholics, and Protestants for the purpose of combating atheism and irreligion, and by the vote of the seven branches of Methodism to unite to form one Methodist church.

[We gladly acknowledge the help given to the General Secretary for America in compiling this Survey by Mrs. Ava Boman, covering national progress; Mr. Claude Bragdon for the section on Art; and Mr. Alexander Horne for the review of Science.—EDS.]

I LOVE ALL BEAUTEOUS THINGS

I love all beauteous things,
I seek and adore them;
God hath no better praise,
And man in his hasty days
Is honoured for them.

I too will something make
And joy in the making;
Altho' tomorrow it seem
Like the empty words of a dream
Remembered on waking.

ROBERT BRIDGES

(British Poet Laureate, 1913-1930)

How to Increase Goodwill

(An Address to Brazilian Spiritualists)

BY C. JINARAJADASA

SINCE I was in Belém four years ago, my work of propaganda for Theosophy has taken me to many countries. I have visited twice the United States and Australia, I have been as far east as China and Japan; I know the condition of affairs in France, Italy, Germany and England by visits to those countries. The whole world is disturbed; men have distrust of each other, and there is more hate in the world than at any other period in the world's history.

What can we do to help? I think we can learn something from the message which the Angels gave when the Christ Child was born. They proclaimed: "Peace on earth to men of goodwill." You will note that the Angels did not promise peace to every man, but only to those who are of goodwill. Because, the peace which we all desire—peace in our hearts and in our minds, peace between neighbours, and peace among nations—is not a miracle which it is God's task to perform, but a slow reconstruction of thought, feeling and action which is the duty of all mankind.

To increase goodwill in the world—that is the world's supreme need. What stands in the way? Fear and ignorance. Men are afraid of many things, especially of death. Men are wise about many facts and laws of nature, but they are ignorant that

God is at work in the world's affairs, with a plan of His own to better the world. Spiritualists throughout the world have done much to banish the fear of death. Theosophists also have worked in that field, but more particularly to show that there is a Plan of God for man's evolution which every man can understand.

Every man and woman who discovers any truth has the special duty of sharing that truth with another. But we do not convince another and help him to be better merely by our words that we have found truth; the only way to prove it is by our life. It is by our acts that we prove that we are going on the right road.

You will recall what Christ taught—that there are two duties, the first, to love God, and the second, to love our neighbour. Just now, our neighbour needs our help; we must develop in him more goodwill. But how? Not by talking to him, but by serving him. Every place where Spiritualists and Theosophists meet must be a centre of goodwill in action. Much can be done for children; make them sing and play; make them happy, and there will be more goodwill in the world. I will not mention other ways of helping to develop goodwill. Your own intuitions will suggest the ways.

We must show our friends and our enemies that we do not meet here to think of our personal happiness and salvation, but to know more how to serve God and man. We must prove, by what we do in this hall, that we believe in an era of peace for all men, and that we pledge ourselves at each meeting to work to increase goodwill in the hearts of all.

We Spiritualists and Theosophists understand better than others some of the mysteries of God. From that follows our duty to forget our own needs, and to remember God's plan for all, and to work for that plan night and day.

Peace on earth—to men of goodwill—that is our work. Though we are few, yet we can do much. Did not Christ say: "Where two

or three are gathered together in My name, there am I in the midst of them"?

Work, my brothers, with what knowledge you have, to develop goodwill among men, and then you will find peace and happiness in your hearts and minds. You will also discover that supreme joy, that Christ, your Elder Brother, is ever with you, encouraging you, inspiring you, and guiding you. The peace which the Angels proclaimed can be yours also, if you will work for the success of Christ's plan of goodwill, which He came to proclaim, but which has not yet been realized. But it *can* be realized, if each of you will make yourself a messenger of goodwill, and be a centre of peace and friendliness wherever you are.

THE SUN SMILES

Blossomed a flower in cranny of a wall,
 Mean, nameless, lineageless, and very small.
 "Fie! fie!" the garden-flowers' reproaches fell;
 The rising sun asked, "Brother, art thou well?"

RABINDRANATH TAGORE

Peace in South America

Years of enmity and fighting between Bolivia and Paraguay have been wiped out by the Treaty of Peace lately signed at Buenos Aires. We are obliged to Mrs. Schohaus, La Paz, Bolivia, for the following narrative.

BY EDITA SCHOHAUS

THE Bolivia-Paraguay Treaty is an act of great importance for the peace of South America, inasmuch as these two countries were under intense strain for over fifty years. This feeling culminated in the Three Years war of 1932-35, which set the two countries in flames of hatred and cruel suffering. Everybody hopes that the treaty of "peace, friendship and delimitation" will be lasting, and that the two nations will build a prosperous future on the ruins of the past.

In June 1935, after infinite efforts—principally on the side of Argentina and Chile and with the help of Brazil, Uruguay, Peru and the United States of America—to reconcile the adversaries, an armistice was agreed upon, which ended one of the most cruel wars of the century. Perhaps as many more precious lives were sacrificed on account of the inhospitality of the theatre of war, the Gran Chaco, where the brave soldiers had to battle against the agonies of thirst in the deserts, the fevers and perils of the primeval forest, as well as the most modern weapons.

Three more years were necessary to reach a definite adjustment, years in which more than once the old animadversion threatened to ex-

plode anew, but the untiring efforts of the delegates of the sister Republics and the manifested goodwill of both Bolivia and Paraguay were crowned at last with the desired success. And thus America gives a lesson to old Europe: the New World is creating the spirit of fraternity, which above all hereditary rights of property holds high the ideals of peace, of harmony and sacrifice. As it was lately between Peru and Colombia, so it is now between Bolivia and Paraguay.

Argentina, great among the Republics of South America, was the heart of the negotiations, which took place in its beautiful capital, Buenos Aires. The population of this city, in imminent expectation of the great act of conciliation, was throbbing with strong emotions of rejoicing and happiness.

Day and night the delegates at the Peace Conference had been working to bring about a solution acceptable to both opponents, and this was accomplished in the early morning hours of the 20th of July. The solemn act of signing the transcendental document was to take place on the following day at 3 p.m. in the Government Building, the Casa Rosada. Generous Buenos Aires prepared to recognize this

evidence of newly contracted Brotherhood with the most splendid celebration. Flags of all the Republics concerned adorned the city in great profusion.

Meantime at the fixed hour a large concentration of 45,000 scholars gathered on the Plaza de Mayo, and indoors assembled in the Salon Blanco (White Hall) the most prominent personalities of the Argentine Republic, at their head the President (Dr. Ortiz) himself, the diplomatic corps and foreign delegates.

After the reading of the treaty by the Secretary of the Conference, two identical documents were signed simultaneously by the Chancellors of Bolivia and Paraguay. At the moment of the concurrent signing there was an impressive silence, followed by enthusiastic applause, which was repeated at each signature of the delegates. The happy animation, which possessed the whole gathering and expressed itself in reiterated congratulations, grew as the speeches proceeded, first by the President of Argentina (Dr. Ortiz), then by the Chancellors of Bolivia (Dr. Diez de Medina), and of Paraguay (Dr. Baez), and ultimately by the Chancellor of Argentina (Dr. Cantilo), under whose leadership the negotiations had come to such a happy culmination.

Then the assembly moved to the balconies fronting the Plaza de Mayo, over which appeared three airplanes with huge flags of Argentina, Bolivia and Paraguay. At the sight of their magistrates the

crowd broke into a frantic ovation, which was followed by the majestic chords of the National Hymn.

After this the symbolical ceremony of "the kiss of the flags" took place. On a movable platform already awaited a standard-bearer with the Argentine flag; now slowly from both sides approached schoolgirls with the Bolivian and Paraguayan flags, and behind them other girls with the flags of the other five mediator-countries, then both flags in new fraternity crossed over the Argentine flag, sealing with it the new bond of friendship after long, long years of rivalry.

So American Youth bore witness and acted in the solemn festivities of reconciling two countries of the great brotherhood of Republics of South America, united in the bonds equally of language and descent. There were more speeches, ovations, playing of hymns, banquets, to celebrate the great event, but the moments above described were the most impressive, and will never be forgotten by those who were present and felt their hearts uplifted in gratitude to the Higher Powers at the thought that once more peace was granted in our Continent. And in the hearts of American Youth will be engraved the great lesson, that it is not hatred and war and forceful acquisition which make a country happy and honoured, but the Spirit of Goodwill, Peace and Justice.

[Bolivia and Paraguay both ratified the Chaco peace treaty on Aug. 10.—*Keesing's Archives*.]

A Radio Talk on Fairies

BY CLARA CODD

Miss Codd talked about fairies to a Durban reporter, and the newspaper interview led to this "conversational broadcast"—a monthly feature of Durban radio.

1. *Do you believe in Fairies?*

Most certainly I do. I am convinced that there is a more subtle radiant world all round us, which is invisible to physical eyes, but not invisible to those endowed with clairvoyant vision.

2. *Can you give any evidence from your own personal experience which would help to convince me?*

I can only tell you of the large number of people I have met all over the world to whom the fairy world is an ever-present reality. Amongst them are my own sisters. Little children under the age of seven are sometimes what we call psychic, and are aware of unseen beings. They tend to lose the power as they grow up. But often it persists, and I have met many people in whom it does. I met a family in Donegal, Ireland; the mother was a trained woman-doctor, and she and her nine children all saw the fairies. They had, so they told me, a pet "leprachaun" in the house, and one of their favourite games was to try and catch him. But they never did.

When I first landed in Ireland I asked the servant in the house if she ever saw them. Imagine asking an English servant that! But Bridget took it quite naturally. "Oh yes, Miss," she said, "every

night when I look out of the window, I can see the fairy lights dancing all over the hills."

In Dublin I met the poet AE (George Russell), and he told me of his experiences with the fairy folk of Ireland and how he had tried to paint them. We sat in a room whose walls were decorated by himself with shining pictures of the Irish Devas or the fairy world. He told me many fascinating details of their lives and races.

But perhaps one of the most convincing things that ever happened was the photographing of fairies dancing before two children in Yorkshire. I happened to know these children, and was the first to see the photographs produced. Afterwards Sir Arthur Conan Doyle wrote a book about them.

3. *Is there any scientific basis for the belief in fairies?*

Surely. Occultism tells us that there exist in this universe different degrees of matter, each with its own laws and rate of vibration. These constitute spheres which permeate and interpenetrate each other. The psychic world—and after all the word *psyche* is the Greek word which we translate in the Bible by the word "soul"—is still material, having colour and form and texture, but its matter is so subtle and fine

that it interpenetrates this rather grosser world. Professor Evans Wentz made a long study of the universal belief in fairies and came to the considered conclusion that that world *does* exist, but that it is another form of matter and requires another order of consciousness to perceive it.

4. *It is a fact, is it not, that this belief in fairies is most strongly held amongst Keltic peoples?*

Yes, because the Keltic peoples have a natural sensitivity to the psychic world. We all know of the famed "second sight" of the Highland Scotsmen. Evans Wentz studied this question in five Keltic countries: Scotland, Ireland, Wales, Cornwall and Brittany. He got first-hand accounts from the peasantry, and compared them with the ancient traditions also to be found there.

5. *Is there any connection between the Fairies' realm and what are commonly called spooks?*

Yes, they both belong to that interior psychic world which has a far greater population than ours. There are to be found those of our race who have laid aside for a time the working clothes of the body. And also a vast population of beings who never live here at all, fairies of all kinds and degrees of intelligence, and also tremendous beings of a majesty and intelligence so vast that we had better call them by the Sanskrit name "Deva," which literally translated means "Shining One"—the name John Bunyan gave them too.

The lower orders of the Fairy world are very irresponsible, tricky creatures. They have no sense of responsibility, but are very imita-

tive, and mischievous. If someone in the house is a medium, they will sometimes obtain from him enough finer physical matter to produce physical effects, such as breaking china, throwing stones, even moving objects. Such manifestations are called by the Germans "poltergeists."

6. *Is there any connection between psychic sensitivity and musical appreciation, or any other sort of appreciation?*

Most certainly. The artist is generally more sensitive to the psychic world than any other type of man. Musical sounds, for example, immediately appear psychically as luminous colour. Thus, a symphony will build a marvellous coruscating colour picture. The great composer Scriabine saw this for himself, and it was one of his ambitions to find some means of reproducing the colour picture formed while music was being played before the eyes of his listeners.

It is a fact that all devotees of the Beautiful, whether in sound, colour, or idea and word, attract the invisible cooperation of the glowing hosts of the Shining Ones, and in some cases may become aware of this attendant influence.

7. *While I can believe in Fairies in surroundings such as a mossy dell in the New Forest, or at sunset in the Welsh mountains, I find it much more difficult to have any settled convictions about them on the South African veldt. Are there fairies in South Africa?*

There are fairies everywhere in the world, but the appearance and character of the fairy world differs in each country. In Oriental countries the fairy population are very

gorgeously coloured. In Northern Ireland they are black and white. Flower fairies generally are near the colours of the flowers they aid. They are protean creatures and can take on any form they like. They sometimes copy us and take ours.

But it is true that the earth and sky and sea are teeming with the lovely hosts of the Deva world.

Happy the person who can see this joyous and lovely life. I think there will come a day when man will go back to conscious cooperation with the Deva hosts. Once again the gods will walk with men, for this physical world of ours is truly, as Sir Oliver Lodge once phrased it in closing an address to the British Association, "the ever-growing garment of a transcendent God."

GIORDANO BRUNO IN ZURICH

An interesting sidelight on Bruno, who is said to have been an incarnation of Dr. Besant, is thrown in a Swiss paper (*Neue Zürcher Zeitung*), which describes his appearance in Zurich at the close of the sixteenth century.

In Zurich he found a faithful disciple in Raphael Eglis, and it was to Eglis that he dictated his last and unfortunately lost work which "embraced all sciences." This was for Eglis an experience of which he still spoke in later years with enthusiasm. "Standing on one foot, the Master thought and dictated so rapidly that the pen could hardly keep pace with him, so quick was his mind and so deep was his thought." Part of this work Eglis published at Zurich.

Bruno seems to have had a far-reaching influence in Zurich, for after his visit many problems were treated in scientific literature which before would have been inconceivable; they were sure signs of a new conception regarding the moral and religious purpose of life, and had their roots in Giordano Bruno's metaphysical optimism. The first fruit of this spirit was the Public Library in Zurich, founded in 1629, with which the enlightenment (*Aufklärung*) in Switzerland took its rise.

In Zurich also Bruno prepared his *De Imaginum, Signorum et Idearum Compositione* for the press, and dedicated the book to von Elgg, his benefactor. Von Elgg was proprietor of the Flums-Gonzen ironworks, and at his invitation Bruno stayed for some time longer to give advice in mining and alchemy.

Philosophers in Europe seemingly never tire of descanting on Bruno. He was the subject of a radio talk recently given from the Basel studio by Prof. Dr. Hermann Schmalenbach in a series entitled "Portraits of Philosophers." This professor remarks that Bruno has the groundwork of a "mechanistic natural science and of a nationalistic philosophy," and he approximates Bruno to his famous successors Goethe and Schelling.

Juvenile Delinquency

BY KEWAL MOTWANI

Dr. Motwani describes typical juvenile institutions in America and England, and sums up recent developments in methods of reclamation. What of India? Dr. Motwani foresees difficulties in his own country, though much of this trouble may be avoided, he believes, if India will profit by the experience of the West.

What Makes a Delinquent

THE individual, condemned as a confirmed criminal in his later years, received his initiation into crime in his earlier years. Had the group tried to help him at that time, he would not now be beyond reclamation. Prevention of crime is as imperative a duty of society as is education or care of the sick and the wounded.

Crime is the result of a constellation of causes, as we have already seen. In the case of the young delinquent, those causes may be beyond his control, while a little attention on the part of society may be quite enough to put him on the proper path of life. A tainted heredity with tendencies to certain forms of crime; an inadequate home; insufficient vocational education and religious training; pernicious promptings in an evil environment—these form the fertile soil for juvenile delinquency.

The inadequate home may be classified under several headings: home broken by death; home rent asunder by divorce, desertion, or separation; home in the grip of

chronic poverty; home in which parents are too busy with midnight parties, teas, cards, to give sufficient attention to the welfare of the children; home in which the parents are shiftless; home in which parents are given to drugs or vice; home in which wealth and luxury have induced irresponsible habits in the children; home with parents mal-adjusted to the complex life in urban areas; home in which parents have no training in parenthood or in the scientific principles of child guidance.

No child who has grown up in any one of the homes described above will be a normal personality in later years. He may succeed in keeping clear of crime, but the tendencies are firmly planted in the mind and the body and may burst forth at the slightest provocation.

Add to these inadequate homes, the unhealthy influences of streets and by-lanes in large cities, the inadequate provision for outdoor games and sports for children, the harmful amusements operated for profit, the unrestricted sale of liquor, the suffocating atmosphere of

the sweat-shops, and we have the stage set for the general atmosphere of disorganization for both children and adults.

It is only the healthy influences of primary groups, such as home, neighbourhood and school, that can ensure growth of pro-social attitudes and directions. Every child can be conditioned and controlled in his early years. Cooperative, sacrificial, generous attitudes are as much the result of early environment as the individualistic, selfish and acquisitive attitudes. The juvenile delinquent gets all his impetus from his environment; his ability to combat anti-social promptings is not so great as that of an adult. A juvenile delinquent is a potential criminal calling for reclamation, and not for vindictive reprisal.

Reformatories in America

The reclamation of the juvenile delinquent has a very interesting history in the United States. The system is known both for its efficiency and the early date of its inception. The first reformatory came into being as early as 1825, as the result of the indefatigable labours of the great philanthropist of the time, Edward Livingston. This institution still continues to function and has its home on Randall Island, New York. Philadelphia and Boston followed suit the next year, and today every State in the Union has a reformatory dedicated to the reclamation of youth.

A few of these institutions deserve special attention. The first is the Elmira Reformatory in New York. It received its first prisoners in 1876, with Z. R. Brockway as its

first superintendent. Under Brockway's direction, the following principles of dealing with persons convicted of anti-social behaviour were put into operation with marked success: (1) The prisoner can be reformed; (2) Reformation is the need of the individual and the duty of the State; (3) Reformation can be facilitated by the prisoner's cooperation; (4) The supreme agency for securing this desirable cooperation is power lodged in the administration of the prison to lengthen or shorten the duration of the offender's term of imprisonment; (5) Reformation must be education; (6) Business or industrial training is the basic need of the prisoner; (7) The treatment of the prisoner must be individualized and he must be given every cooperation to reorganize his personality.

Thus, at Elmira, the right of society to inflict punitive punishment was denied, while the claims of the delinquent were strongly affirmed. It was considered an imperative duty of the State to remake the criminal, restore him to physical and mental health, help him to earn a livelihood by reputable means, and thus become a normal citizen.

Individual Treatment

The Reformatory is more or less a boarding school. Every new case is thoroughly looked into. The physician, the psychiatrist, the psychologist and the sociologist study the case of every newcomer and give their full reports. Each case is individually treated. Great emphasis is placed on physical fitness. It is strongly maintained that socially destructive tendencies have their roots in physical degeneracy.

Vigorous physical exercise in specially equipped gymnasiums, hot and cold baths, are a part of the regular routine. There is a plentiful supply of wholesome food; movies are frequently shown to the youngsters; there are large collections of books on arts and sciences; music is also taught. Every inmate has to learn one vocation.

The inmates are first offenders, guilty of, it may be, manslaughter, robbery, fraud, forgery, burglary, bank hold-up, etc. After release, equipped with some vocational training, they enter their respective fields. Some join the army, the navy, the mercantile marine, the police; some enter hotels as cooks, waiters, bell-boys; others become shoemakers, barbers, carpenters, miners, tailors, steel-workers, printers, etc. The indeterminate sentence, mentioned in the preceding article,¹ quickens the process of self-improvement, and about 81 per cent are released on parole and safely absorbed in society.

The next reformatory worthy of mention is at Sherborn, in Massachusetts. This institution does for women what Elmira does for men. Since drunkenness claims the largest percentage of offenders here, the institution resembles more a home for invalids than a State convict settlement. The average duration of detention here is about a year. A subtle system of grading improvements in conduct fosters a healthy competition and intensifies effort. The authorities allow the keeping of pets or tending of sheep, calves or chickens, for their softening influences.

¹ "The New Treatment of Crime," THE THEOSOPHIST, September 1938.

Attacking the Problem

With this brief outline of these two typical juvenile institutions in the United States, we may pass on to consideration of some of the recent trends that have developed very rapidly in that country.

1. Separate courts have been established for children's cases. They are unlike the regular court chambers; they resemble a private conference room. Women acting as referees or judges in girls' cases have proved very successful. In cases where it is realized that parental neglect is responsible for the children's guilt, the parents are called into the domestic relations court.

2. The self-government idea inside the reformatories is catching on very well. It owes its origin to W. R. George, affectionately called "Uncle George," who mooted the idea of Junior Republics. The youngsters hold their own courts, and mete out punishment which is chiefly in terms of deprivation of certain privileges. These who "play the game" and live in accordance with the home regulations are given special opportunities, which stimulate further effort in socially responsible ways. This "junior republic" idea puts the youth on their own responsibility, and they learn social self-control through personal experiences in group life.

3. It is now widely maintained that it is the function of the public schools to segregate all mentally defective adolescents and keep them under institutional supervision. Such a procedure would be much better than allowing them to be released from school supervision at a young age and then drift into delinquency. If the public schools

would keep the mentally deficient and the candidates for crime under proper supervision until such time as they show themselves capable of self-control, the problem of juvenile delinquency would be largely solved. Thus, the school might take care of a certain number of behaviour-problem youths.

4. Rapid strides have been made since 1925 by child guidance clinics. They receive "problem children" and give them medical, psychological, psychiatric and sociological attention. It has been found that problem children have problem parents; that is, the parents have been failing to meet the needs of their children. These clinics, therefore, prescribe treatment for parents, so that they change their attitudes and relations to their own children.

It will thus be seen that the problem of juvenile delinquency has to be attacked from many angles. Cities must supply parks and open places for children to play in; schools must prolong the period of stay of the probables; parents must be taught the art and science of child-raising; reformatories must be built on principles of self-control and self-rule. Cooperation of all the sciences pertaining to human welfare must be secured for study, interpretation and solution of each problem. It can be safely said that the United States has made very great strides in this field.

The English System

The systems of reforming juvenile delinquents in different countries of Europe are interesting from the standpoint of comparative study, but for lack of space we must

pass them over and concentrate our attention on the English system that has brought into being a very significant institution, known as the Borstal. The Borstal is for delinquents who are too old for the reformatory and too young for the ordinary prison; Borstal is a half-way house between the two.

It was found that more than half the number of criminals were first convicted when they were still under twenty-one years of age. This was a plastic period of their lives; had they been spared the contaminating contact with the confirmed criminal, they would have been restored to normal social attitudes. They could not be admitted to reformatories, since sixteen was the age for criminality in Great Britain. Thus, the Government saw that the greater number of criminals had been almost compelled into the life of confirmed crime by a very defective system of admission and treatment. This called the Borstal into being.

In 1902, the Government made a selection of juvenile adults sentenced to not less than six months and sent them to Borstal. Borstal is patterned after Elmira of New York, and the Borstal Association, composed of the leading men in public life of the United Kingdom, has rendered magnificent service in helping to secure employment for those released. Local Borstal Committees have been started and attached to prisons. The method of reclamation of the delinquents is almost the same as at Elmira in New York.

The Situation in India

In India we are likely in the next fifty years to witness an enormous

rise in the wave of crime. The rural economy of our civilization is fast being replaced by a mechanized urban order, and urban areas are known to be the vast vortices that suck in the rural population. Migration to urban areas means inevitable maladjustment or personal disorganization of those who have lived in the lap of nature, with face-to-face contact with their neighbours and relatives.

Already, Indian newspapers give attractive descriptions of crimes, with flaring headlines that almost seem to encourage emulation of Chicago methods. Removal of restrictions over the use of arms is bound to give a fillip to crime, and while foreign pictures are fast becoming cleaner, depicting the higher phases of western culture, Indian pictures lag far behind in this respect. If anything, they portray the worst phases of Indian life for the degradation of the unsuspecting masses of people. Indian cities are increasing

in size and number, yet scientific town-planning is still unknown in the East. Absence of parks and playgrounds for children living in congested quarters must result in explosion of physical energies. And to these factors, the general poverty of the masses must add its own share.

The stage seems to be set for crime on a large scale, particularly in India, since we have not yet acquired mastery of machinery and its concomitant problems—educational, economic, social, political and religious. In meeting those problems, we can take much from the West; we need not go through the trial-and-error process of the West, which had no precedent to work with and had to develop independently the technique of meeting every new situation. We Indians can profit by its experience, and thus put our belief in the brotherhood of man into practice.

This concludes Dr. Motwani's series on criminology. Earlier articles were: August: "Causal Factors in Crime"; September: "The New Treatment of Crime."

SCIENCE ARTICLES

Notice: The science articles contributed by the members of the Science Group of the Theosophical Research Centre, London, in the June-July-August issues of THE THEOSOPHIST should on no account be reproduced without the special permission of the Editor.

The Chronology of Atlantis

Taking up a challenge that the geological periods she quotes from modern authorities are not in harmony with those in *The Secret Doctrine*, Miss Preston makes a spirited and scholarly reply.

OUR correspondent bases all his calculations on Prof. Lefevre, who is quoted in *The Secret Doctrine*, but whose work is now out of date. Professor Lefevre in figuring out the geological epochs adopted a ratio based on the thickness of the strata. But, as Miss Preston points out, geologists today adopt not one method, but at least six methods, see Holmes, Bean, Schuchert, Taylor, Jeans, Keith, Huxley (J. S.) and articles in *Nature*, 1935, 1936, 1937. Our correspondent shows no knowledge of these recent writers.

Further, though H. P. Blavatsky frequently refers to the confusion of the geologists of her day as to the length of the various periods (as our correspondent reminds us),

there is much less confusion nowadays—Science is agreed on the range of the geologic periods within fairly definite limits.

As a bridge-builder between occultism and geology—which is no easy matter when Science is moving so fast—Miss Preston gives a word of caution. It is important, she urges, that we should not insist on the “verbal inspiration” of *The Secret Doctrine*, or impose on H. P. Blavatsky the burden of infallibility; and that we should avoid at all costs the beginnings of a Theosophical orthodoxy, lest Theosophy become a petrified system rather than a growing philosophy.—ASSOCIATE EDITOR.

BY E. W. PRESTON

The purpose of this article is not to confirm or disprove either scientific statements or those of *The Secret Doctrine*. The whole purpose is to show the present situation in regard to the subject in question. Rightly or wrongly, present-day science has come to certain conclusions as to the dates of the geologic eras and periods. These conclusions are very different from those of the science of 1888, when H. P. Blavatsky published her great work.

Fifty years also the science of geology was still young, and the geologists were fighting the battle begun by Darwin and Huxley against the ecclesiastical estimate of 4,004 B.C. as the date of creation. The geologists were indeed fighting H. P. Blavatsky's battle. Although she heaped scorn upon them for their lack of agreement and for the short periods of time they gave to creation, yet their lack of agreement was due at that time to insufficient

and contradictory evidence. Their estimate of dates was already much in advance of "biblical" chronology, and they were even then pushing further and further back. Today, new methods and increased accumulation of data enable geologists to reach a reasonable agreement. Some of the statements in *The Secret Doctrine* relevant to this matter are:

(1) "18,000,000 odd years ago, when physical, or the truly human, man first appeared in his Fourth Round on this Earth." (II,323).

(2) "In the Eocene age . . . the great cycle of the Fourth Race men, the [Lemuro-] Atlanteans had already reached its highest point [of civilization]." (II,452).

(3) ". . . the Miocene, when the bulk of the Fourth Race was submerged." (II,165).

(4) "The destruction of the famous island of Ruta and the smaller island Daitya, which occurred 850,000 years ago in the later Pliocene times, must not be confounded with the submersion of the main Continent of Atlantis during the Miocene period. Geologists cannot bring the Miocene so near as 850,000 years, whatever they may do; it is, in reality, several million years ago that the main Atlantis perished." (II,328).

(5) ". . . the Giant Atlanteans (the Ruta and Daitya Island-Continents) who perished some 850,000 years ago towards the close of the Miocene Age." (II,452).

(6) This implies that the main portion of Atlantis sank something over four million years ago in the Miocene period. (II,751-755).

DIAGRAM I—H.P.B.'S CHRONOLOGY

APPROX. DATE	NAME OF PERIOD (given in 1888)		EVENT
11,000		(Pleistocene ?)	Sinking of Poseidonis
850,000	Quaternary	Pliocene	Sinking of Ruta and Daitya
1,000,000...		Miocene	
4,000,000	Tertiary	(Oligocene ?)	Sinking of Atlantis (main continent)
9,000,000...		Eocene	(Lemuro-) Atlanteans (greatest height)
18,000,000	Secondary	Cretaceous	
45,000,000		Jurassic	First true men
		Triassic	

It will be noted that there are certain definite contradictions in these quotations. For instance, the date 850,000 years ago is referred to as "later Pliocene" in (4) and "the close of the Miocene" in (5).

Another contradiction is found in the references to the Fifth Race. (II,755).

(7) "The Fourth perished during the Miocene period when the Fifth had had one million years of independent existence." This would make the Fifth Race at least 5,000,000 years old, and is not in agreement with the next quotation :

(8) "If the Quaternary period is allowed $1\frac{1}{2}$ million years, then only does our 5th Race belong to it." (II,755).

Leaving aside these difficulties, however, we may attempt to express H. P. Blavatsky's chronology as follows. The dates, etc., are based on the previous quotations (1) to (6).

Scientific Statements

Scientists have been in agreement concerning the approximate dates of the more recent geological periods for some considerable time.

Not only one method (that of thickness of strata quoted in *The Secret Doctrine*, II, 750), but at least six different ways of calculating the periods are used. These agree fairly well among themselves, and the average is accepted as approximately correct. Details of these methods and the results obtained can be found in such books as *The Age of the Earth*, Prof. A. Holmes, 1927; *Man's Family Tree*, Sir A. Keith and Prof. Gregory, 1934; *The World of Science*, Sher-

wood Taylor, 1936; *Nature*, 20th February 1937.

A table based on these facts is shown in Diagram II. In the last column, the events concerning Atlantis have been entered opposite the date given by H. P. Blavatsky.

There is still some uncertainty about the date of the division between Pliocene and Miocene, which *may* be as long ago as 12,000,000 B.C.

These two diagrams give, I think, a fair statement of the position. A slightly different presentation and further details are given on p. 51 of *The Earth and Its Cycles*.¹

The placing of the events concerning Atlantis and other Root Races in geologic time obviously depends on the view we take of the foregoing tables. They show that if the *dates* given by H. P. Blavatsky are correct, the names she gives are *not those now given* by science to that particular epoch.

For example, if the sinking of the main continent of Atlantis occurred about 4,000,000 B.C., this would be in the Pliocene period and not in the Miocene.

Again, the evolution of the Races from the Lemurian Race onward must have occurred after "the first truly human man" [see (1)], that is, *after* 18,000,000 B.C.

The greatest height of the (Lemuro-) Atlantean Race must therefore have been *after* this time, and hence could not have been in what we *now* call the Eocene [see (2)] but in the Miocene. Nor could the Lemurian race have lived in what is now called the "Secondary" age, as implied in *The Secret Doctrine*,

¹ By E. W. Preston, M.Sc. (Ed.)

II, 753, since this period is now considered to have been long before 18,000,000 B.C.

It is for the student to decide whether he will adopt H. P. Blavatsky's dates or her names for these periods.

There is, however, a striking scientific confirmation of the date 18,000,000 B.C. as the period of the first truly human race, because leading anthropologists like Keith, Elliott Smith and Gregory agree that the definite separation of the human stem from the common stem of the monkeys and man took place

about that date of 18,000,000 B.C., at the beginning of the Miocene period.

In view of all these facts, and of the contradictions in *The Secret Doctrine* itself, it seems that we should be unwise to try to take every word as literally correct. If, however, we try to realize the conditions under which H. P. Blavatsky was writing, it is possible to show the *relation* between her statements and modern scientific nomenclature. This nomenclature is now well established. Any comparison between the stage reached by

DIAGRAM II—SCIENTIFIC CHRONOLOGY

	APPROX. DATE	NAME OF PERIOD (given in 1938)	EVENT (H.P.B.)
Cenozoic Era	11,000	Quaternary	Pleistocene
	850,000		Sinking of Poseidonis
	1,000,000		Sinking of Ruta and Daitya
	4,000,000		Pliocene
	7,000,000	Tertiary	Sinking of Atlantis (main continent)
	9,000,000		(Lemuro-) Atlanteans (greatest height)
	18,000,000		Miocene
	35,000,000		Oligocene
60,000,000	Eocene	First true men	
Mesozoic Era	200,000,000	Secondary	Cretaceous
			Jurassic Triassic

geological science fifty years ago and that attained today is ludicrous and her strictures on science are quite out of place when applied to the present situation.

Evidence from Other Sources

There is something further to be said.

A close study of some of the arguments such as that on page 753 of *The Secret Doctrine*, Vol. II, concerning the early mammalian kingdom suggests a confusion between the previous *Third Round* and the *Third Race* of this Round, owing to the repetition of the earlier conditions which occurred in the beginning of this Round. No mention is made of the great "Revolution" which occurred at the end of the Cretaceous Period between that and the Eocene, when all the reptilian and most of the early mammalian forms were destroyed. Other references suggest a confusion between the Lemurian Race and Continent, and Atlantis.

Let us now examine the further information to be found in Theosophical literature concerning the date of Atlantis.

Mr. Scott Elliot in *The Story of Atlantis* (p. 26) states that "the Rmoahal (the first subrace of the Atlanteans) came into existence between four and five million years ago, at which period large portions of the great southern continent of Lemuria still existed, while the continent of Atlantis had not assumed the proportions it ultimately attained."

This is not in agreement with the idea that the main continent of *Atlantis* was destroyed four to five million years ago, but it is in har-

mony with the idea that the catastrophe referred to by Madame Blavatsky was the final destruction of the Lemurian continent.

Mr. Scott Elliot's first map shows Atlantis at its prime up to about 800,000 B.C. The catastrophe of this date he calls the *first* catastrophe (p. 22). It very much reduced the size of the continent of Atlantis. The islands Ruta and Daitya were finally broken up in the *third* catastrophe of about 80,000 B.C. in the Pleistocene period (p. 24).

Dr. Besant and C. W. Leadbeater agree with Scott Elliot, for in *Man: Whence, How and Whither* (pp. 102-6) they say that the Atlantean Race was not started till some time *after* the coming of the Lords of the Flame, and this event occurred 6½ million years ago. They also call the catastrophe of 850,000 B.C. the first catastrophe (p. 110) affecting Atlantis, and speak of a catastrophe of 75,025 B.C. which destroyed Ruta and Daitya (p. 119).

Recent scientific evidence is in harmony with these dates, since examination of the bed of the Atlantic indicates the gradually sinking of a continent until, at the time of the last ice age, there was a ridge or peninsula extending down from the north somewhat in the position occupied by Poseidonis.

The evidence seems to be in favour of the 4,000,000 B.C. catastrophe being connected with the final destruction of Lemuria, and that of 850,000 B.C. with the main continent of Atlantis, while Ruta and Daitya were destroyed about 80,000 B.C.

In this case the gap between the formation and the sinking of Poseidonis would not be so large.

All these facts taken together form a coherent and consecutive whole, and in forming an opinion on the relative correctness of an individual fact its harmony with the general scheme is of great importance.

In our study and interpretation of Theosophy we should avoid at all costs the beginnings of a Theosophic orthodoxy.

A belief in or insistence on the "verbal inspiration" of *The Secret Doctrine* would but place us in the

category of those against whom the great author herself felt the deepest opposition. Let us recognize her work for what it is, but let us not impose upon her the burden of infallibility.

In this way only shall we keep our teaching fluidic and our minds open to inspiration from whatever source, so that Theosophy will not be a petrified system, but a growing philosophy able to embrace and to synthesize whatever life may bring.

GIRL RECALLS PAST LIFE

The Associated Press of India circulates the following news item dated Allahabad, August 12 :

What appears to be a case of transmigration of soul is reported to have come to light here recently.

One Mahadeo Bhunjwa, residing in Colonelganj, has a daughter by name Kallo, aged about seven. It is said that ever since her infancy, she has been used to mutter "Lukko, Lukko," by which it transpires that she meant Lucknow. As she grew up, she began to say that her father in her past life lived in Lucknow and had a sweetmeat shop. She also gave a description of the locality in which his house was situated. She said that the house was in Aminabad, close to a tank and a tamarind tree, and that the locality abounded with monkeys, and that her father was of a fair complexion.

The girl's parents had been making an effort to make her forget her old memories ; but for the past few months, it is said, the girl has been getting

very impatient to return to her former parents, and for the last ten days she has been lying ill on the same account.

Instead of stopping down the girl's memories of her last life, how advantageous it would be to her, and to the cause of science, if her present parents enabled her to identify her former parents and place of residence, as was done twelve months earlier in the case of Shanti Devi of Delhi. Shanti Devi narrated incidents of a past life in Muttra, and on being taken with a party of fifteen people, including a photographer, to establish her story, was successful in tracing the whereabouts of her former home and relatives. The case was investigated and her story corroborated by the International Aryan League, which did much to give physical plane confirmation to the reincarnation theory.

Social Credit

BY MARY GRAHAM

(Wellington, New Zealand)

KINDLY allow me to refute the utterly mistaken idea that Mr. Jeffrey Williams has in regard to the ethics of distribution under Social Credit principles.¹ It is evident that Mr. Williams does not study the writings and speeches of Major C. H. Douglas. These reveal that the founder of this great movement has a truly Theosophical attitude and purpose.

One of his most quoted remarks is that institutions are means to an end, and the elevation of means into ends, of institutions above humanity, is an unforgivable sin, involving tremendous penalties. In the same address Major Douglas points out that under our present money system we insist on forcing workers to make battleships and bombs before we allow them money to provide access to food, clothing and shelter, which is surely an unethical method of distributing purchasing power.

In another speech on his return from Alberta in 1935, Douglas pointed out that in that potentially rich State there were only 150 miles of tar-sealed road, and that in the North of Alberta there existed the richest deposit of tar-sand in the world, which only lacked the creation of money tokens by the Government to give Alberta and other States exceedingly good roads,

¹ Notes and Comments, *The Theosophist*, June 1938, p. 286.

whereby distribution of foodstuffs would be enormously aided, and everyone would have access to the wheat lands, to the great benefit of transport services.

It is significant of the ethical nature of Social Credit principles that since Mr. Aberhart became Premier of Alberta the number of bankruptcies dropped from 325 to 28, as recorded in 1937.

Before the recent union of Austria with Germany, under the prevailing ethics of loan money at 5½ to 7 per cent interest, it was quite customary to see numbers of Austrians drop exhausted through starvation; and the number of suicides in that unhappy country for over ten years has been abnormally high. Yet Austria possesses enough natural wealth for food, clothing and shelter of her citizens, who have been prevented access to these human needs by a false money system based on loans with usury.

It would be interesting to have Mr. Williams define right economic living when he accuses Social Credit reformers with advocating wrong methods. After making an intensive study of the debt money system, we have come to understand that under its ghastly principles the only solution of modern financiers is to distribute further purchasing power by the creation of war materials.

Overseas markets have failed because our former buyers installed power machines and are now making their own goods. Manufacturers in Great Britain and the United States of America are having to close down many works, and in order to find work for the displaced workers an armament boom is staged. There are 13½ million unemployed in the United States of America, with dependents, largely displaced by the improvements in power machines which can produce a glut of goods with only a few workers.

The whole object and intention of the humane founder of Social Credit is to prevent disaster coming to the people who are barred from avenues of employment by the introduction of solar energy into the factories. Douglas, in a remarkable statement, says that we have obtained control of the transforming mechanism of the universe—and that machines are not the point. This should make all students of Theosophy sit up and take notice, for it is an event of great significance in evolution.

I would quote Professor J.B.S. Haldane: "As a scientist I am certainly sad that our knowledge is not applied, that people go hungry when we have at last made it possible for everyone to be properly fed. But I realize that science could be fully applied only under a different economic system from our own, and that most people do not yet believe this. If we can make our theory and practice, our faith and works, agree, we may manage to run society successfully. And if we fail to act and think scientifically in social matters we shall have no

just cause for complaint if science destroys our society."

Another illuminating statement was made by Senator E. F. Tadd, U.S.A., in 1921: "This country alone has resources more than sufficient to feed, clothe and shelter the entire population of all civilized countries."

The money system of modern usage prevents access to this world of wealth and plenty. Money is kept in short supply. Millions have scarcely enough to buy food and nothing for luxuries. Governments pay for most of their services with borrowed money from banks. The money so lent by the banks is created by them out of nothing, yet the banks demand and get the title deeds of government and private production in exchange for bank credit which is mostly figures in a ledger.

Money paid by the people for rates goes to repay bank debts. The people have to make sacrifices, to go without food, clothing and shelter in order to repay banks which actually profit by making loans. In many English towns the amount collected in rates is nearly all absorbed in paying interest on previous loans, and this interest goes to a few shareholders, while the bulk of the taxpayers are further taxed for next year's services. This means that the perishable goods for sale are not all bought, and that many shopkeepers and others go bankrupt, while at the same time primary producers cannot market their goods, as the people have not enough cash left to purchase all goods on sale. Consequently coffee is destroyed, farmers are asked not to produce more wheat, cotton growers plough

in their abundant crops, herds of cattle are destroyed.

The Government of New Zealand sees the light and is making every effort to bring about a fair distribution of wealth, by increased wages and a 40-hour working week, by guaranteeing prices to farmers, by subsidies to manufacturers, by stimulating all production, and by basing the money supply on production. The superannuation and health schemes now before Parliament are far in advance of those in any other country.

The extinction of the high interest money-lending system can be accomplished only by the united will of enlightened people who will demand that money be created by their own Government in exact relation to goods and services produced, and that such money be distributed to all citizens whether in productive work or too old or too young to work. Women should also receive an equal share, as they happen to be one half of the human race, and they are producers of the most highly evolved creature on earth, the human child, potential genius and creator of wealth.

This essential service of women has never received adequate reward by any State. Child-bearing has been taken for granted. Great abuses have arisen from the shortage of money in circulation and from the poor wages of women workers, causing degradation of the high function of motherhood to millions of women. Fear of war, fear of indiscriminate bombing is causing many women to refuse to bear more children to be slaughtered. Wars

today are directly due to the nations' bids for overseas markets, to their jealousy of trade competitors.

Mr. Williams quotes Russia as an example of a country in which almost incredible development has taken place in the last twenty years. Students of Douglas are fully aware of this notable achievement, but they have also been made aware that the Russian Government has returned to the orthodox policy of loan money, and that vast loans have been floated at interest which will soon have to be repaid and that the bondholders will demand payment. The orthodox procedure of loan money brings major slumps following periods of booms, and Russia, having adopted this financial policy, cannot escape the consequence of borrowing money, instead of creating it.

Major Douglas recently asked the following question: "Do you realize that securities probably amounting to £10,000,000 were acquired by banks and financial institutions at your expense during the last war and the years succeeding it? If you do not, do you realize that it would be possible for this country [the United Kingdom] to be free of taxation even under existing circumstances of rearmament, if these securities were placed at the disposal of the taxpayer?"

The monetization of these securities constitutes the basic principle of Social Credit. Methods of distribution need not disturb us until the truth is established that man is master of his money system, and not its slave.

Notes and Comments

THE JEWS

A FRIEND in England has written to me regarding a word I used in the April THEOSOPHIST in connection with some remarks on the Jewish people. I used the word "coerced" and my correspondent quite naturally comes to the conclusion that a chastisement is involved. He even goes further to imagine that I am suggesting they must be coerced into joining some other Faith. Perhaps the use of the word "coerced" was a little unfortunate as liable to misunderstanding. When I used the word I had in mind the fact that from time to time the Inner Government of the World speeds up, as it were, the growth of a nation or of a Faith by subjecting it, of course within the Law, to a pressure which may take the form of some kind of misfortune. This has happened to my knowledge in the case of more than one country, and I have conceived of this as very likely happening to the Jewish people for their spiritual regeneration. Of course, I could not possibly suggest that they should be converted to some other Faith. They have a great Faith of their own and need no other.

I hope that this little note clears up any misunderstanding that may have arisen in the minds of others besides my correspondent.

G.S.A.

[The President's comment in the April Watch-Tower (p. 12) was as follows:

"Of course there is the persecution of the Jews to be thought of. That was one of Germany's greatest mistakes. On the other hand that too can be utilized by the Elder Brethren; however much it may and should be emphatically deprecated by us, it can be used by the Elder Brethren. The Jews have not yet come into their own, and they have to be, if necessary, coerced. In the meantime they are being thrown out into the whole world, for what is Germany's loss is indeed the whole world's gain. The fact that so many of the finest Jews of Germany have found their home in the United States of America is distinctly significant. So one wants to look deeply into the German situation and see how the Elder Brethren will use what is there."]

AUSTRALIA NEEDS A LARGER POPULATION

Capt. A. G. Pape, Edinburgh anthropologist and F.T.S., comments on the Memorandum of Conclusions in the trade discussions between the British and Australian Governments, which States that British Ministers recognize the desirability for Australia to bring about as soon as possible a substantial increase in her population, and that this necessitates the progressive development of Australia's secondary industries. Capt. Pape bases his observations on a summary of the Memorandum published in *The Scotsman* of July 21, under the above heading. He remarks:

Australia certainly needs a larger population. The Australian Government admit this fact. They talk of facilities being made for Britishers to go to Australia. The word Britisher covers many types, and we have to consider suitability and climate. The North of Australia is not suitable for English people, but is eminently suitable for Madras Indians, who could use such an area for constructive and cooperative development. They could work freely and wisely under the aegis of chartered companies under the direct control of their own British Indian Government. If we consider other Europeans, as is suggested, for instance Italians and Germans, this must be only if they are pledged and willing partners in a United States of Europe, and offer to fit into the fabric and plan of the Australian Government.

There is one necessary factor so far omitted from this ambient of colonization, and that is the basis from which to judge the fitness of candidates. This can wisely be done by an agreed anthropometric survey first of the Australians and then of the candidates. The evidence from such a survey would give the vital data necessary to a proper and wise understanding of the whole position, personal and national. There is an interesting statement made as to Chinese candidates, and that is that they, and not Japanese, can marry with useful results among white Australians. Chinese allied thus with Australians answer the double question of race and climatic suitability. This of course refers only to this particular alliance. There are other European alliances which an anthro-

pometric survey would show to be practical and useful.

The chief trouble in this matter of colonization is that individuals must migrate, not so much because they want to, but because they have to; the reason for this is the present method of our financial and economic systems. When the Australian Government has the sense to base its national money system on the productive and not on the taxable capacity of Australia, then another and wiser reason for migration to Australia will be found. The result of the increment of association, which has enabled the country to do what it has done, is the right of the individual Australian to demand from his Government that increment as his national cultural inheritance. It is computed that there are two people "crowded" into every square mile of Australia against England's 468, Canada's three, South Africa's ten and New Zealand's fifteen.

Australia needs to improve the standard of living, to avoid the sabotage of industry and invention, and to prevent the ploughing-in or incineration of the products of nature, as is done in every other part of the world. This she can do by putting more purchasing-power into the pockets of the people of Australia, who want the products they and their forefathers helped to produce. Australia need not make the mistake of other countries in advocating high ethical ideals without specifying the economic machinery which will produce those ideals, for sound ethics and sound economics are inseparable. The quickest means for the reconstruction of the present financial system

of Australia would be for the Government to declare a state of economic emergency and to appoint a Cabinet Committee to determine the necessary measures to carry them through. These measures in my view would be, and in this order, the setting up of: (1) an Australian Credit Department, that is, the real credit department; (2) The institution of the Australian retail price discount; (3) The gradual introduction of the Australian national dividends. The individual can have his national dividends when he and other individuals in Australia demand them.

A RUSSIAN NOTE ON DHARMA

Apropos of the President's Watch-Tower paragraph on The Theosophical Society's motto, Dr. Anna Kamensky, General Secretary of the Russian Section (outside Russia) writes:

It has been proposed to change the sentence: "There is no *religion* higher than Truth" into: "There is no *justice* higher than Truth." I do not think "justice" can replace "religion." It is true that the Sanskrit text has not the word "religion," but the word *dharma*, which cannot be translated in any European language. But the deep sense of dharma is a religious concept, as can be seen by many sentences of the Mahabharata. For instance, in the sixth parvam, Bhishma gives a teaching on dharma and concludes with the words: "For the good of the world dharma has been given to us . . . To help men to be harmless and kind to

each other dharma has been given . . . He who has become a friend of all creatures, he knows the meaning of dharma." There you feel the great Vedic ideal of unity and brotherhood, which must be fulfilled as the destiny of the human race. Thus the word *religion* is the nearest to express its meaning.

Of course, we could keep the sentence exactly as it is in Sanskrit: "There is no dharma higher than Truth," leaving to everyone to find out the best interpretation, but then we should retain a Sanskrit term, and that makes the text more complicated for non-Theosophists. We could say perhaps: "There is no human ideal higher than Truth," but such a text weakens the power of the Vedic sentence. I would suggest that we stick to the ancient wording, or replace "religion" by "dharma."

In Russian, we have two words for Truth: *Istina*, the absolute Truth, the Truth of God; and *pravda*, the relative truth, the human truth. My *pravda* is not the same as *yours* or *his* *pravda*, for *pravda*, being only a part of the real Truth, is seen differently by each of us. It brings us near to the idea of dharma. For instance every religion is the *pravda* of a nation or a race.

We Russians could easily say: "There is no *pravda* higher than Truth."

A RELIC OF THE LORD BUDDHA

The Government of India have handed to the Maha Bodhi Society for enshrinement in the Buddhist Vihara at Sarnath, near Benares,

a relic of the Lord Buddha which was discovered in a tiny round gold box, together with a few gold flowers, pearls, garnets, and rock-crystal beads. The relic was deposited at Nagarjuna's hill, an ancient Buddhist site, in the Guntur district of the Madras Presidency. A number of monasteries, temples, coins, and a large collection of magnificent bas-reliefs were discovered in the vicinity. A museum sanctioned by the Government to house the relics is nearing completion.

"From the inscriptions discovered at the place it appears," says a press report from Simla, "that most of the monuments at Nagarjunakonda were set up by certain royal ladies of the Southern Ikhaku dynasty, which ruled in the Andhra country in the second and third centuries A.D."

Nagarjuna was celebrated as a poet and a dramatist; he also wrote works on logic. He wrote in Sanskrit. C. W. Leadbeater states that the greatest work which Nagarjuna gave the world, or which the Nagas gave through him, was the *Prajna Paramita*—the wisdom that brings the aspirant to the farther shore, or the consciousness of the sage which vanquishes illusion. The same authority says that Nagarjuna was one of three great teachers sent forth by the Lord Maitreya to revive Buddhism. "Suns of Buddhism," they breathed new life into the faith at a time when the misuse of dogmatic Buddhist scriptures had reached its climax and the true spirit of the Buddhist philosophy was nearly lost.

Nagarjuna was probably a pupil of Asvagosha (A.D. 100), the saintly preceptor of King Kanishka. He is supposed to have died A.D. 180. "He is now known to Theosophists under the name of the Master Kuthumi," so we read in *Talks on the Path of Occultism*, pp. 336-7.

ALICE BARNHAM'S DIARY

In reply to an inquiry as to whether her story "Son of England" concluded in our September issue was based on an actual diary, Miss Helen Veale writes: A large number of relevant facts have accumulated during years, in the course of a fairly wide reading, and this was an attempt, begun during an unwonted time of leisure on an ocean voyage, to create for those facts an imaginary setting in which they would fit. It proved very easy to think myself back into the person of Alice Barnham, a rather obscure though real person, with whom I might perhaps take some liberties.

The diary—or rather, annuary, if I may coin a word—is pure invention, a convenient subterfuge for avoiding mention of much that I had no means at hand of verifying. Apart from some old notes taken in England about twenty-four years ago, I had Mrs. Gallup's monumental work to consult, also Bailey, the *Encyclopedia Britannica* and, of course, the Shakespeare Plays, in which I have always found the nature and breed of their author writ plain enough, without need of confirmation by ciphers.

The Renaissance of the Adyar Library

ANYONE with the slightest imagination can see a magnificent future before the Adyar Library as the international library and cultural centre of the whole Theosophical Society. Col. Olcott's vision still holds good to make Adyar "a second Alexandria," an intellectual metropolis, and Dr. Arundale is planning to this high purpose.

Travelling round the world, the President finds many people interested in the renaissance of the Adyar Library both as to its cultural ideal and its immediate output of classic texts through *Brahmavidya*. His ambition to raise within the next two years £10,000 for a modern building—"a new Serapion"—to house the library and to bring its western literature up to date is beginning to materialize. A generous donor says she regards it as a very high privilege to be able to contribute towards "the realization of the President's dream."

An integral and important part of the renaissance is a project to augment the stock of modern literature—to enlist the help of friends in every country who will collect for the Library gifts of representative works of their country—valuable works in science, art, literature, religion, philosophy, occultism, government, even dictionaries and books of reference. Last year the stock

was increased by 2,000 books and pamphlets, and the total number of books in the western section is now 40,000. But this is utterly inadequate. The western section, as the President has said, has been "a poor Cinderella, and the splendid contributions of the West to the unfoldment of Truth are conspicuous by their absence." This new project should materially help to bring the western literature up to the high level which the Oriental library has for many years maintained.

In the Oriental department some 250 printed volumes and palmleaf manuscripts were added last year, either purchased or donated. In this department there are 20,000 books and manuscripts, and though Adyar has one of the finest collections of rare manuscripts in the world, the hunt still goes on. Some of the great Indian libraries are sending out special emissaries to buy up manuscripts from old temples and from private collections.

It is gratifying to note that *Brahmavidya*, the quarterly bulletin of the Adyar Library, is gaining in importance among contemporary libraries and universities. With its publication, the director reports, the Library has entered on a new era. Not only has this journal more than justified expectations, but it has "easily impressed great scholars, both of the East and the West."

The European Congress

(From a Correspondent)

ZAGREB, August 24

THE European Congress opens tomorrow, with a most happy prospect.

The Yugoslavian Section has been preparing for this meeting for three years, and members have shown the greatest devotion and enthusiasm in their difficult work.

Over 350 members, chiefly from Europe, have registered, representing twenty-two European countries. There are also several registrations from other continents. The meetings will be held in a well known school of music in the centre of the town, which is admirably suited to the needs of the Congress. There is a bright and spacious conference hall for the lectures, with foyer for social gatherings, as well as various smaller rooms for committee and office work, and for interviews. The 'printing room' as we call it, is the busiest, for here are multigraphed the translations of all the lectures, which are distributed in three or four languages on entrance to the lecture, so that all may be able to follow. Meetings of the European Federation Council will take place, also informal gatherings of a social nature where officials may meet and discuss the problems of their Sections.

The Congress has attracted much attention both in the press and amongst influential people. A representative of the King of Yugoslavia will be present at the official opening, as well as a Bishop of the

Roman Catholic Church, and several other dignitaries. On Balkan Day there will be a broadcast of the speeches by the representatives of the four Balkan countries who are the hosts of the Congress—Yugoslavia, Bulgaria, Rumania and Greece. There will also be a concert by a group of well known artists, specially arranged for the Congress.

Zagreb itself is a charming town, not too large, so that the countryside is readily accessible. Excursions to the environs are planned, and to the nearby mountains. Everywhere is gay with flowers and bright colouring.

It is significant that these meetings are being held at such a time as this, in Eastern Europe, where peace is essential and so difficult to establish. It may well be hoped that this gathering of real friends, Theosophists of many lands and faiths, will release energy in this part of Europe that may be used to stave off menacing war and keep the world's peace.

LONDON, September 2

We have had a most energetic time in Zagreb, and returned here last night. The President and Rukmini Devi, though tired from their American tour and the long train journey, were in excellent form, and the Congress seems to have been a great success. There were thirteen General Secretaries present.

Adyar Publications

THE *Short History of The Theosophical Society* is ready for dispatch. A jewel of a book, accurate and authentic. See advertisement pages for prices.

The Doctrine of the Heart, a priceless devotional manual compiled by Dr. Besant, is available in a reprint. As. 14 post-free.

The Adyar Diary for 1939 has gone to the press. Order now. Price, As. 9½ post-free. A quotation from the President on every page. Bound in cloth and gold (red, green, blue).

The MS. of *The New Humanity of Intuition* by Mr. Jinarajadasa is also in the hands of the printer.

"Understanding Yourself" would be a good title for a lecture in the Campaign for Understanding. You will find plenty of material in Dr. Arundale's book, *You*. A London reviewer said of this author: "His plea throughout the book is for dignified, peaceful, kindly and honourable living, and even those least inclined to his creed cannot quarrel with his ways of making such living possible." Reduced price, Rs. 2-8 post-free.

Dr. Atreya's book *The Philosophy of Yoga Vasishtha* is the first attempt to introduce this Sanskrit work and its deep and comprehensive philosophy to the modern world in a proper manner. The book is not only scholarly and adequate but interesting and readable. It covers the whole range of the Yoga philosophy as revealed by the Rishis of the Ramayana. Royal 8vo; pp. 762; Rs. 13 post-free.

Dr. Atreya is Assistant Professor of Philosophy at Benares University. Sir S. Radhakrishnan says his range is as wide as his judgment is measured, adding that this work is certain to rank among the dependable English treatises on Sanskrit philosophical classics.

Another authoritative book in the T.P.H. Oriental Series is *The Jivan-Mukti-Viveka* of Sri Vidyananda, a Sanskrit classic on the Path to Liberation, translated into English by Pundit S. Subrahmanya Sastri, who has for years kept in close touch with

the Adyar Library, and T. R. Srinivasa Ayyangar, a Sanskrit scholar of Tanjore, both of whom have frequently worked in collaboration. The book is a favourite with the sannyasis of India. Vidyananda was Prime Minister to the King of Vijayanagara in the 14th century and compiled this work after he had renounced all concern with the outer world. Vidyananda's noble life was a true example of his teaching—which points a sure road to "Liberation-in-this-life." Price, Rs. 6-8 post-free.

There is a good demand for *India's Living Traditions*, a handy book of passages compiled from the works of various authors—Annie Besant, Sister Nivedita, K. S. Ramaswamy Sastri, E. B. Havell and others. The book treats of nationality, kingship, village life, city life, university, marriage, the family, government. Also religious traditions. A fine conspectus of Indian life. Post-free price, As. 11.

The Campaign for Understanding is still on. Suggestive helps are given in the President's booklet *Understanding Is Happiness*, giving a plan of the Campaign and applying Understanding to the facts of life in the individual, the race, the nation, the faith. An ideal conception of Understanding is enshrined in Dr. Arundale's poem, *Understanding Godlike*, which prefigures the golden age when peace and friendship will be universal. Prices respectively: As. 3½; Re. 1-2 post-free.

Every educationist, every teacher, every legislator should be interested in *Education for Happiness*, a collection of writings by the President, touching the individual's road to his kingship, and the fundamentals on which a national system of education should be built, with special reference to India. And what applies to India applies everywhere, because the fundamentals in education, as in every other pursuit, intellectual and spiritual, are the same universally. This is a small book, but every chapter is a plum—ripe and ready to fall from the tree of experience. The T.P.H. will send it for annas eleven.

The Theosophical Publishing House, Adyar

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

Second—To encourage the study of Comparative Religion, Philosophy and Science.

Third—To investigate unexplained laws of Nature and the powers latent in man.

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching

man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited ; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

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As The Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of The Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of The Theosophical Society to maintain, defend and act upon these fundamental principles of The Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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